





Free-masons

18

THE ANTIENT
CONSTITUTIONS
OF THE

Free and Accepted MASONS,

Neatly ENGRAV'D ON

COPPER PLATES.

WITH A

SPEECH deliver'd at the Grand
Lodge at York.

ALSO

A SPEECH of EDWARD OAKLEY, Archi-
tect, M. M. late Senior Grand Warden in Car-
marthen, South Wales.

LIKEWISE

A PROLOGUE spoken by Mr. MILLS, and an
EPILOGUE spoken by a MASON'S Wife, at the
Theatre-Royal in Drury-Lane, on Friday the 27th
Day of December, 1728. when was acted the Second
Part of King Henry IV.

To which is added,

A Curious COLLECTION of the most Celebrated
Songs in Honour of MASONRY, as they are Sung at
all the Regular Lodges of the Antient and Honour-
able Fraternity of Free and Accepted MASONS in
Great Britain and Principality of Wales, &c.

— *Ingenuas didicisse fideliter artes,
Emollit mores, nec sinit esse feros.*

OVID.

THE SECOND EDITION.

L O N D O N :

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CONSTITUTIONS

G. O. P. H. R. P. L. A. T. E. S.

WITHIN

THE E. C. H. delivered at the Grand

Lodge at York.

A. E. S. O.

THE CH. of the Grand Lodge, York.

G. M. M. the Grand Lodge, York.



TO THE

MEMBERS OF THE

GRAND LODGE OF YORK.

OF THE

GRAND LODGE OF YORK.

OF THE

GRAND LODGE OF YORK.

OF THE

GRAND LODGE OF YORK.

OF THE

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OF THE

GRAND LODGE OF YORK.

OF THE

TO THE

Right Hon.^{ble} the Lord Lovel
Grand Master

Likewise to the Deputy Grand Master
and Grand Wardens.

Also to the Master & Wardens of
all Regular Lodges of y^e ancient
& Hon.^{ble} Fraternity of Free and
Accepted Masons.

These Constitutions of Masonry
are with all Humility and Brotherly
Love Presented by

Your obedient humble
Servant and Brother

Benjamin Cole.

The first thing I noticed
 when I stepped out of the car
 was the smell of the sea.
 It was a salty, sweet
 scent that I had never
 experienced before. The
 sun was shining brightly
 on the water, and the
 waves were crashing
 against the shore. I
 felt a sense of freedom
 and peace that I had
 never felt before.

A
BOOK
of the Antient
Constitutions
of
the Free & Accepted
MASONS

*The Beginning and
first Foundation of
the most worthy Craft
of Masonry, with
the Charges thereunto
belonging.*————

*The might of the Father
of Heaven, and the wisdom
of the Glorious Son, through
the Grace and goodness of
the Holy Ghost; they being
three persons in one God, be
with us at our Beginning, &
give us Grace so to govern*
us

us here in our Living; that we may come to his Bliss that never shall have an end. Amen.

Good Brethren and Fellows; our purpose is to tell you how, and in what manner this worthy Craft of Masonry was begun; & afterwards how it was kept up, and encouraged by worthy Kings and Princes, and by many other worshipful men.

And also to those That be here, we will charge by the charges that belong to every
Free

*Free-Mason To keep
for in good Faith, Free
Masonry is worthy to be
kept well, it is a worthy Craft,
and a curious Science——*

*For there be seven Liberal
Sciences, of which seven, it is
one of them, and the names of
the Seven Sciences be these——*

*The first is Grammer,
and that teacheth a man to
Speak and write truly.——*

*The second is Rhetorick,
and that teacheth a man to
speak fair, in soft terms.——*

The third is Logick——
and

and that teacheth a man to discern or know truth from falsehood.

The fourth is Arithmetick, which teacheth a man to reckon or account all manner of Numbers &c.

The fifth is Geometry, which teacheth the Mensuration of lines, Superficies, Solids &c. which Science is the Basis of Masonry.

The Sixth Science is called Musick which teacheth Proportions Harmony & Discords of Sounds &c. which qualifies a man

in the Art of singing; Com-
 -posing Tunes, and play-
 ing upon divers Instruments, as
 the Organ, Harp, &c. —

Lastly the Seventh Science
 is called *Astronomy*, which
 teacheth the motions of the Luminaries,
 Planets, Fix'd Stars, &c. & to Measure their
 Magnitudes, & Determine their Distances.

Note that these seven
 Sciences, are contained under
Geometry, which teacheth the
 Mensuration, Ponder-
 ation or weight, of every thing
 in and upon the whole Earth,
 For tis well known. That every

Craftsmans

Craftsman works by measure:
 as also the Husbandman,
 Navigator, Planter &c. for
 without Geometry, those
 arts can no more Subsist,
 then Logick can without
 Grammer

The first Rise of this Science
 was before the general Deludgē,
 which is commonly called
 Noah's Flood, there was
 a man called Lamech, as
 mentioned in the 4.th Chap: of
 Genesis, who had two Wives,
 the

the one was called Adah, and
 the other Lillah, by Adah,
 he begot two Sons, Javal and
 Tubal, by Lillah he begot
 one Son, called Tubal, and a
 Daughter called Naamah;
 These four Children found out
 the beginning of all the Crafts in
 the World; Javal found out
 Geometry, and he divided
 Flocks of Sheep, he first built
 a House of Stone & Timber.

His Brother Tubal
 found the Art of Musick, he
 was the Father of all such as
 handle the Harp, and Organ

Tubal

*Tubal Cain was the In-
structor of every Artificer in
Brass & Iron; and the Daughter
found out the Craft of Weaving.*

*These Children knew well
that God would take vengeance
for sin, either by fire or Water;
wherefore they wrote their Scien-
ces that they had found out, on
two Pillars; that they might be
found after Noahs Flood.*

*One of the Pillars was Marble,
which will not burn with any
Fire & y^e other Pillar or Stone was
called Laternes. which will
not drown in any Water. —*

Our Intent next is to tell
you truly, how & in what man-
ner; these Stones were found; where
on these Sciences were written.

The Great Hermes,
Surnamed Tresmagistus,
or three times Great, being both
Priest & Philosopher in Egypt,
found one of them, and lived
in the year of the World 2076,
in the Reign of Ninus: &
some think him to be Grandson
to Cush, which was Grandson
to Noah; he was the first
that began to leave off As-
trology, To admire The
other Wonders of Nature, he
proved

proved there was but one God, Creator of all things; he divided the Day into twelve hours, he is also thought to be the first who divided the Zodiack into twelve Signes, he was Counsellor to Osyris King of Egypt, and is Said to have invented ordinary Writing & Hieroglyphicks, the first Laws of the Egyptians, and divers other Sciences; & taught them unto other men. —

And at the building of Babilon Anno Mundi 1810, Masonry was
in

in very great Esteem, In somuch
 that the mighty Nimrod King
 of Babilon was a Mason
 himself, as is reported by an-
 cient Histories; & when the
 City of Ninivie, and other
 Cities of the East were to be
 built, Nimrod the King
 of Babilon sent thither
 Masons, at the Request of
 the King of Ninivie his
 Cousin; & when he sent them
 forth, he gave them a Charge
 in this manner; —

That they should be true
 to one another, & love truely
 together

together; and that they should serve the Lord truly for their pay, so that their Master might have Honour, and all that belong unto him; and several other Charges he gave them, & this was the first time that ever any Mason had any charge of his Craft —

Moreover, when Abraham & Sarah his Wife went into Egypt, & there taught the seven Sciences to the Egyptians (anno Mundi 2084) he had a worthy Scholar, whose name was
Hermes

Hermes, & he learn'd right well, & became a great Master of the seven Sciences, and in his days it befell, that the Lords, & Estates, of the Realm had so many sons, & they had no competent Livelyhood to find their Children.

Wherefore they took Council together with the King of the Land, how they might find their Children honestly, as Gentlemen, but could find no manner of good way, and then did they proclaim through all the Land, that if there were any man that could inform ^{them}

them, that he should come unto
 them, and that he should be
 well rewarded for his Travel;
 & that he should hold himself
 well pleased.

After this Cry was made
 then came this worthy Clerk
 Hermes, & said to the King
 & to the Lords;

If you will give me your
 Children to Govern, I will teach
 them one of the seven Sciences,
 whereby they may live honestly
 as Gentlemen should, under Con-
 dition that you will grant them
 and that I may have power to
 rule

rule them after the manner (y^e)
 Science ought to be ruled; and
 then the King and the Council
 granted, and sealed his
 Commission. And then this
 worthy Clerk Hermes took
 to him these Lords sons, and
 taught them the Science of
 Geometry in practick, for
 to work in Stone all manner
 of worthy work, that belongeth
 to building of Churches, Tem-
 ples, Towers, Castles, & all other
 manner of Buildings; and he
 gave them a Charge in this
 manner;

First that they should

be true to the King, & to the
 Lord that they serve, & to the
 Fellowship whereto they are
 admitted, and that they should
 love, & be true to one another;
 and that they should call each
 other his Fellow, or else Brother,
 and not his Servant or Knave,
 nor no other foul name, and
 that they should truly deserve
 their pay of the Lord or the
 Master of the work that they
 serve.

That they should ordain
 the wisest of them to be Master
 of the work, and neither for
 Love nor Lineages, Riches nor
 favour

favour, to set another y^t hath but little Cunning to be Master of the Lords Work, whereby the Lord should be evil served, and they ashamed, & also that they should call the Governour of the Work Master, in the time that they Work with him

And many other Charges he gave them, that are too long to tell, and to all these Charges he made them swear a great Oath, that Men us'd at that time

And he ordained for them a reasonable Pay, whereby
they

they might live honestly, & also
 that they should come & assemble
 together every Year; once to consult
 how they might work best to serve
 the Lord for his profit, and to
 their own Credit, and to correct
 within themselves, him that
 hath trespass'd against y^e Craft.

And thus was y^e Craft
 grounded there. & that worthy
 Clerk Euclid gave it the
 name of Geometry, & now it's
 called through all the Land
 Masonry.

Anno Mundi 2474
 2 Samuel, 5. 6. Sithence,

long

long time after, when the Children
of Israel were come into the
Land of the Jebusites, which is
now called Jerusalem, King
David began the Temple, that
is called *Templum Domini*,
with us the Temple of Jerusa-
lem, or the Temple of the Lord.

The same King David
loved Masons, and cherished
them, and gave them good pay,
& he gave them the Charges in
manner as they were given in
Egypt, & other Charges more, as
you shall hear afterwards. —

After the Decease of King
David.

1.st Kings. 7 Chap. 13 Verse —

Solomon sent to Hiram
King of Tyre, for one who was
a cunning Workman, called
Hiram, Abif the son of a
Woman of the Line of Naphtali,
and of Urias the Israelite —

Solomon,

To

Hiram the King

Know thou, that my
Father having a Will to build
a Temple to God, hath been with-
drawn from the performance
thereof, by the continual Wars
and

and troubles he hath had, for he
 never took rest before he either
 defeated his Enemies, or made them
 Tributaries unto him. For mine
 own part I thank God, for the
 peace which I possess: and for
 that by the means thereof, I
 have opportunity (according
 to mine own desire) to build
 a Temple unto God, for he it is
 y^e. foretold my Father, that his
 House should be builded du-
 ring my Reign; For w^{ch} cause
 I pray you, send some one of
 your Skillfullest men, with my
 Servants to the Wood Libanus,
 to hew down Trees in y^e place,
 for

for the Macidonians are more
 Skillfull in hewing, & preparing
 Timber than our people are, &
 I will pay y^e Cleavers of Wood
 according to your direction—

Hiram,
 To
 King Solomon

Thou hast cause to thank
 God in that he has deliver'd thy
 Father's Kingdom into thy hands
 To Thee, I say, who is } a man
 wise and full of virtue } for
 n^d. Cause since no news can
 come unto me more gracious,
 nor

nor Office of Love more esteemed
 than this, I will accomplish all
 that thou requestest; for after
 I have caused a great quantity
 of Cedar and Cyprus Wood to
 be cut down, I will send it to y^e
 by Sea, by my Servants, whom
 I will command & furnish wth
 convenient Vessels of Burthen
 to the end they may deliver
 the same in what place of thy
 Kingdom it shall best please y^e.
 that afterwards thy Subjects may
 transport them to Jerusalem; you
 shall provide to furnish us with
 Corn, whereof we stand in need,
 because we inhabit an Island.

Solomon

Solomon, King Davids
 Son, to finish the Temple that
 his Father had begun, sent for
 MASONs into divers Countries,
 and gathered them together, so
 that he had fourscore thousand
 workmen that were Workers, of
 Stone, and were all named Ma-
 SONs, & he Chose three thousand
 of them to be Masters and Gover-
 nours of his Work.

And Hiram King
 of Tyre, sent his Servants unto
 Solomon, for he was ever a
 Lover of King David, and he
 sent Solomon Timber, and

Workmen.

Workmen, to help forward the building of the Temple, and he sent one that was nam'd Hiram Abif, a Widow's Son of the Tribe of Naphtali; he was a Master of Geometry and was Master of all his Masons, Carvers, Engravers, and Workmen and Casters of Brass, and all other Mettals that were used about the Temple.

King Solomon confirmed both the Charges, and manners, that his Father had given to Masons; thus was y^e worthy Craft of Masonry confirmed in Jerusalem, and

many

many other Kingdoms, and he
finished the Temple Anno
Mundi 3000 —

CURIOUS Craftsmen walked
about full wide, in diverse Coun-
tries, some to learn more Craft
and cunning, others to teach
them y^t had but little cunning.
Anno Mundi 3431.

At the Destruction of the
first Temple by Nebuchadnezer,
after it had stood four hundred
and thirty years —

The second Temple began
in y^e Reign of SYRUS, Seventy
years after the destruction;

it being hindered, it was forty six
years in building, and was finish
ed in the Reign of Darius
Anno Mundi 3522.

In the Reign of Ptolome
and Cleopatra anno Mundi
3813 Onias built a Jewish
Temple in Egypt, in a place
called Bubastis, and called it
after his own name.

The Tower of Straton
alias Cesaria, was built by
Herod in Palastine, Anno
Mundi 3942 and many other
curious Works of Marble?
as the Temple of Cesar-
Agrippa.

Agrippa, to his Memory in y^e
 Countrey called Lenodoras,
 near to a place called Panion.

Anno Mundi 3946.

He also pulled down the
 second Temple y^e was finish'd
 in the Reign of Darius, and
 appointed one Thousand Carri-
 ages to draw Stone to y^e place, and
 chose out ten thousand cunning
 and expert Workmen, to hew
 and mould Stone, and one
 thousand he chose out and
 dothed and made them Masters
 and Rulers of the Work; and
 built a New Temple Anno
 Mundi

Mundi 3947 on y^e foundation
which Solomon had laid,
not inferior to the first, and was
finished nine years before the
Birth of our Saviour, Anno
Mundi 3956

After the Birth of our
Saviour, Aururiagus being
King of England, Claudius
the Emperour came over with
an Army, and he fearing to be
overthrowne, made a League wth
him, and gave him his Daugh-
ter in Mariage, and that he
should hold his Kingdom off
Romans, and so the Emperour
returned in the year forty

three, after the Birth of Christ
Masons came into England
 and built a good Monastery,
 near unto *Glassenbury*, with
 many Castles and Towers.

This sumptuous Art of
Geometry, it being profest
 by Emperours, Kings, Popes,
 Cardinals, and Princes innume-
 rable, who have all of them left
 us the permant Monuments
 of it in their several places, of
 their Dominions, nor will this
 I presume be denied, when well
 considered, that renowned Ex-
 ample, the *Trajan Collum*ⁿ
 it

it being one of the most superbe
 Remainders of the Roman
 Magnificence to be now seen
 standing and which has more
 immortalized the Emperour
 Trajan, then all y^e Pens of
 Historians; it was erected to
 him by the Senate, and people
 of Rome, in memory of those
 great services he had rendered
 the Countrey, and to the end the
 Memory of it might remain to
 all succeeding Ages, and continue
 so long as the Empire it self.

Anno Domini 300.

In S^t Albans time,
 the King of England, that
 was

was a Pagan, did wall y^e Town
 about y^e was called Verulum,
 and S^t Alban was a worthy
 Knight, and Steward of the
 Kings Household, and had y^e
 Government of the Realm, and
 also of making y^e Town Walls;
 and loved Masons well,
 and cherished them much, &
 he made their pay right good,
 Standing as the Realm did.
 for he gave them two Shilling
 a week and three pence to their
 Chear, for before that time thro
 all the Land, a Mason
 had but a penny a day, and
 his

his meat, untill S.^t Alban amended it. —

And he gave them a Charter of the King and Council for to hold a general Council & gave it the name of an Assembly and was thereat himself & helped to make. Masons & gave them Charges as you shall hear afterwards. —

It happened presently after the Martyrdom of S.^t Alban (who is truly termed Englands proto Martyer) that a certain King invaded the Land & destroyed most of y^e Natives by Fire and Sword, That the

Science of Masonry was
 much decayed until the Reign
 of Ethelbert (anno Dom 616)
 King of Kent Gregory the
 first surnamed Magnus
 sent into the Isle of Britain
 a Monk with other learned
 men to preach y^e Christian faith
 for this Nation as yet had not
 fully received it, this said Ethel
 bert built a Church in Canter
 bury and dedicated it to S. Peter
 and S. Paul, and as is supposed
 to have built or restored the
 Church of S. Pauls in London
 he also built the Church of
 S. Andrews in Rochester.

Sibert

Sibert King of y^e East Saxons, by perswasion of Ethelbert King of Kent, having received y^e Christian faith, built the Monastery at Westminster, Anno Domini, 630 to y^e Hon^r. of God and S^t. Peter. —

Sigebert King of y^e East Angles began to erect the University of Cambridge. Anno Domini 915 —

Athelstane began his Reign, he was a man beloved of all men, he had great devotion towards y^e Churches, as appeared in y^e building, adorning & endowing of Monastries, he

built

built one at Wilton in the Diocess of Salisbury, and another at Mitchelney in Somersetshire, besides these there were but few famous Monastries, in this Realm, but if he adorned the same either with some new peice of Building, Jewels, Books, or portions of Land; he greatly enriched y^e Churches of York.

Edwin Brother to King. Athelstane loved Masons much more than his Brother did, & was a great practitioner of Geometry, & he drew him much to commune
and

and talk with Masons to learn
 of them the Craft, & afterwards
 for the Love he had to Masons
 and to the Craft, he was made
 a Mason and he got of the
 King his Brother a Charter
 and Commission to hold every
 Year an Assembly where they
 would within the Realm, and
 to correct within themselves
 faults & trespasses that were
 done within the Craft, & he held
 an Assembly himself at York
 and there he made Masons,
 & gave them Charges & taught
 them the manners & Command
 ed that Rule to be kept for ever
 after

after, and gave them the Charter
 and Commission to keep and
 made an Ordinance that it
 should be renewed from King to
 King; And when the Assembly
 was gathered together he made
 a Cry that all old Masons &
 young that had any Writing or
 understanding of the Charges
 and manners that were made
 before in this Land or any other
 that they should bring and
 shew them. And when it was
 proved, there was found some
 in french, some in Greek and
 some in English, and some in
 other Languages and they ^{were}

were all to one Intent & purpose
and he made a Book thereof;
how y^e Craft was founded and
he himself order'd & command-
ed, that it should be read and
told when any Mason should
be made, and for to give him his
Charges, and from y^e day until
this time manners of Masons
have been kept in that form, as
well as men might govern it.

Furthermore at di-
verse Assemblies, certain Char-
ges have been made & ordained
by the best Advice of Masters
and Fellows —

Every

Every man y^t is a Ma-
 son, take right good heed, to these
 Charges, and if any man find him-
 self guilty in any of those Char-
 ges, y^t he ought to pray to God for
 his Grace to amend, and especially
 you that are to be charged, take
 heed that you may keep these
 charges right well, for it is a great
 peril for a man to foreswear
 himself upon a Book—

The first charge is that
 you shall be true Men to God, and
 the Holy Church, and that you
 use no Error or heresy by your
 understanding or discretion, but
 be you wise discreet men, or wise

men

men in each thing —

Also that you shall be
Leigemen to y^e King, without
Treason or any other falsehood,
and that you know no Treason
or Treachery, but you amend
privily, if you may, or else warn
the King or his Council thereof

Also you shall be true
to one another, that is to say to
every Mason of y^e Craft of
Masonry, that be Masons
allowed, you shall do unto them
as you would they should do
unto you. —

Also that you shall keep
all y^e Councils of your Fellows
truely

truely, be it in Lodge or in Chambers
and all other Councils y^t ought
to be kept by way of Brotherhood

Also that no Mason
shall be a Thief, or Thiefs fellow,
or conceal any such unjust action,
so far as he may will or know.

Also you shall be true each
unto other, and to the Lord or
Master y^t you serve, and truely
to see unto his profit and his
Advantage.

Also you shall call Ma-
sons your Fellows or Brothers
and no other foul name—

Also you shall not take
Brother

Brother or Fellow's Wife in
Villiany, nor desire ungodly his
Daughter, nor his Servant nor
put him to no disworship —

Also that you pay trueely
for your Meat and Drink where
you go to board —

And also that you shall
do no Villiany, whereby the Craft
may be slandered —

These be the true Charges
in general, that belong to every
true MASON to keep, both
Masters and Fellows —

Rehearse I will
other Charges, in Singular for

Masters

Masters and Fellows —

First that no Master or Fellow shall take upon him any Lords Work, nor any other mans Work unless he know himself able and sufficient of Skill & ability to perform the same, so that the Craft have no slander, nor dishonour thereby but that the Lord may be well and truly served —

Also that no Master take no Work, but that he take it reasonable, so that y^e Lord may be well served wth his own good, and y^e Master to live honestly and to pay his Fellows. —

Also

Also that no Master nor
Fellow, shall not supplant any
other of their work, y^t is to say
if he have taken a work in hand,
or else stand Master of y^e Lords
Work, he shall not put him out,
except he be Incapable to
finish the Same

Also that no Master or
Fellow, take no Aprentice but for
the Terme of Seven years, and y^t
the Aprentice be able of Birth,
y^t is to say, free born, and whole
of Limbs as a man ought to be.

Also that no Master or
fellow, take no Allowance from
any to be made Masons, with
out

out the Assent and Council of his
 Fellows, and y^t he take him for
 no less terme than five, or Seven
 years, and that he that is to be
 made a MASON be able in all
 manner of Degrees, y^t is to say,
 free born, come of good Kindred,
 true, and no Bondman, and also,
 that he have his right Limbs
 as a man ought to have —

Also that no Mason
 take any Aprentice, unless he
 have sufficient Occupation to
 sett him on, or to set three of his
 Fellows, or two of them at the
 least on Work —

Also

Also that no Master nor
Fellow, shall take no mans work
to Task, that was desirous to go a
Journey—

Also that every Master
shall pay to his Fellow, but as
they deserve, so that he be not
deceived by false Workmen—

Also that no Mason
slander another behind his Back,
to make him lose his good name,
or his worldly goods. —

Also that no Fellow nth.
in the Lodge, or without, misan-
swer another ungodly or re-
proachfully, without a reason-
able Cause—

Also that every Mason
shall reverence his Elder, and
put him to Worship —

Also that no Mason
shall be a common Player at
Hazard, or at Dice, or at any
other unlawfull plays, whereby
the Craft may be slandered —

Also that no Mason
shall use no Letchery, nor be a
Pander, or Band, whereby the
Craft may be slandered —

Also that no Fellow go
into the Town in the night
time, except he have a Fellow
wth him that may bear him

Wings

witnes, that he was in honest
Company.

Also that every Master
and Fellow, shall come to the
Assembly if he be within fifty
miles about, if he have any
warning, and if he has tres-
passed against the Craft, then
to abide the award of y^e Masters
and Fellows

Also that every Master
and Fellow, that have trespass'd
against the Craft, shall stand to
the award of the Masters and
Fellows, to make them accorded
if they can, and if they may
not accord them, then to go to
the

the Common Law —

*Also that no Master or
Fellon, make, mould, Square, nor
rule, to no Leyer, nor set no Leyer
within the Lodge nor without,
to hen nor mould Stones —*

*Also that every Mason
receive and cherish strange Fel-
lons when they come over the
Countries, and set them to Work,
if they will as the manner is;
that is to say, if they have mould
Stones in their place, or else he
shall refresh him with money
unto the next Lodge —*

Also that every Mason

shall truly serve the Lord for
his pay, and every Master
truly to make an end of his
Work, be it Task or Journey if
he have his demand, and all
that he ought to have.

These Charges that
we have now rehearsed
unto you, and all others
that belong to Masons
you shall keep; so help
you God, and your
Hallidom.

I. Amm



C. *Fremantle*

A
S P E E C H

Deliver'd to the
Worshipful and Ancient SOCIETY
OF
Free and Accepted M A S O N S.
A T

A Grand Lodge, held at *Merchant's
Hall*, in the City of *York*, on *St. John's
Day*, December 27. 1726.

The Right Worshipful
CHARLES BATHURST, Esq;
Grand-Master.

The Second Edition.

By the Junior Grand-Warden.

Olim meminisse Juvabit.

L O N D O N :

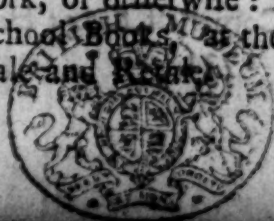
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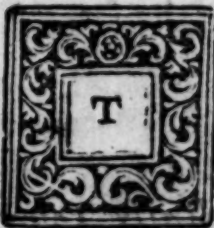




TO

Daniel Draper, Esq;

Dear Brother,



H A T this Discourse sees the Light, is chiefly owing to your Candid Reception of it at the Rehearsal. I can nowhere therefore pitch upon a Patron more interested (I may say) in its Protection. A superior Command has since wrung it from me ; and, as I hope you will bear me Witness, with Reluctancy enough. I am sorry to say, that I am afraid the Lodge has trusted too much to your Judgment, though that exceeds mine as far as an *Extempore* Harangue can a studied Speech. Since I mean it entirely for the Good of my Brethren, I am no ways in Pain what the rest of the World shall think of it ; because we all know none but

DEDICATION.

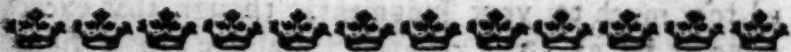
* *Mason* can thoroughly understand it. It is hard we have but a Negative to all the Invectives daily bestowed upon us; and yet as *Mens sibi conscia recti*, Silence is the best Way of answering those angry Sophisters, who because they cannot unloose the Knot, would gladly cut it asunder.

And now I, as the Lodge's proper Officer, am order'd in this publick Manner to return you their unfeigned Thanks for the great Honour you have twice done them; and I should very much wrong their Trust to neglect it. I should now also go on, according to the constant Practice of Epistles Dedicatory, to say some very fine Things without Sense or Meaning: But as Flattery is no ways inherent to *Masonry*, as a Brother, pardon me if I only say this, That we know a Genius, which, were it plac'd in a proper Station for its Exertion deservedly its Due, might not only be a Credit to the Fraternity in particular, but an Honour to our whole Country.

*“And stand the Foremost in the Rank
“of Fame.”*

I am, (SIR,)

Ever Cordially Yours.





A
S P E E C H

Deliver'd to the

Worshipful and Ancient SOCIETY

O F

Free and Accepted M A S O N S.

Right Worshipful Grand Master, and Brethren,

Y O U, Sir, and all of you know,
that I have had the Honout to
bear the Office of one of the
Grand-Wardens to this Society
for this last Year; and by that Office,
I am not only particularly obliged to
take Care, that, during my Administra-
A 3 tion,

tion, neither the Revenues, nor the *Arcana* of the Lodge, be either embezzled or exposed to vulgar Eyes ; but I do think it also my Duty, before I resign my Place, at least, Sir, since I have your Commands for it, to remind you of some Things relating to Human Society in general, as well as to this our most antient **LODGE** in particular.

How unequal a Task I have taken upon myself, will, I am afraid, but too evidently appear by the Sequel. A young Brother pretending to dictate on two such Sublime Subjects to older and wiser Heads than his own, can admit of no Excuse but that I have just now mention'd. I would not in this bethought to derogate from the Dignity of my Office, which, as the Learned *Verstegan* observes, is a Title of Trust and Power, *Warden* and *Guardian* being synonymous Terms; yet as you are no Strangers to publick Assemblies, and cannot but observe the Awe they often strike on such as are oblig'd to exert any Talent before them, this *First Essay*, however wrote or deliver'd, I hope will neither discredit my Person or my Office. It has been said, by one that knew it well, that one would think there was some Kind of Fascination in the Eyes of a large Circle of People, darting all together on one Person,

son, which has made many a brave Fellow, who has put his Enemy to Flight in the Field, tremble in the delivering of a Speech before a Body of his Friends at home. What ever will be the Event of this, I hope the good Design I do it with, shall, by the Candor of my Brethren, be admitted for an Excuse, and in some Measure compensate for the Loss of Time, which, I doubt not, might be much better employ'd on this important Occasion,

HUMAN Society, Gentlemen, taken in general Terms, is one of the greatest Blessings of Life. For this End Speech and Language was given us, which does so sublimely distinguish us above the rest of the Works of the Creation. The different Empires, Kingdoms, and Commonwealths, in the Universe, are only so many greater or lesser Communities or Societies of Mankind collected together ; and, for the most part, have invented the Laws and Language they now speak, and are govern'd by. Society has Harmony in the very Sound of the Word ; but much more in the Application of it : For 'tis to it we owe all Arts and Sciences whatsoever. To this End, all Schools, Seminaries, and Colleges, were erected by our wise Progenitors ; not to mention those numberless

less noble Edifices set a-part for congregated Societies in Divine Worship. How useful this of our own has been in these remarkable Particulars, I shall have sufficient Reason to speak of in the Sequel.

*Et adde tot Egregias Urbes, operumque laborem,
Tot congesta manu Præruptis oppida Saxis.*

Virg.

BUT when we come to view Society, and its Usefulness in a nearer Perspective, we shall find it magnify upon us prodigiously, and requires a Pencil more delicate than mine to draw it in Perfection ; I shall confine myself therefore to a few slight Touches, which, even from my Hand, may perhaps give some Idea of the Beauty of the Whole.

'Tis a Maxim indisputably true, That we ought to read Men, as well as Books. What an unsociable Animal is a learned Pedant, who has shut himself up all his Life with *Plato* and *Aristotle* ? For, 'till the Dust and Cobwebs of his Study are brush'd off of him by Conversation, he is utterly unfit for Human Society.

A Good Genius can only be cultivated this Way, but lies like a rich Diamond whose

whose Beauty is indiscernable 'till polished.

Good Manners, the chief Characteristick of a fine Gentleman, is only attainable this Way : For we learn by seeing how odious a Brute is to shun Brutality.

Good Sense, which indeed is a Genius, yet can no way be so readily improv'd, as by frequent observing in good Company Nonsense and Ribaldry exploded.

In fine, neither our Health nor Wealth would suffer by it, but be both of them increased and amended, did not the pernicious Custom of Drinking too deep, which we of our Nation too much indulge, invert the Order and OEconomy of all Society. There is no Conversation to be kept up in the World without good Nature, or something which must bear its Appearance, and supply its Place : For this Reason Mankind have been forc'd to invent an artificial Kind of Humanity, which, as a great Author has defin'd, is called *Good Breeding*. But when both these have their Foundations sapp'd by an Inundation of Liquor, Ruin and Desolation will undermine and lay waste that Glorious Seat of *Reason*, which the Divine Architect has, above all others, honoured the human Constitution with.

THE most ingenious Author that ever lived, has made a pretty Observation on the different Humours that Drink produces in an *English* Society. He says, they proceed from the different Mixtures of Foreign Blood that circulates in us. *We sit down, indeed, says he, all Friends, Acquaintance, and Neighbours; but after two Bottles, you see a Dane start up, and swears the Kingdom is his own; a Saxon drinks up the whole Quart, and swears he will dispute that with him; a Norman tells them both, he will assert his Liberty; and a Welshman cries, They are all Foreigners and Intruders of Yesterday, and beats them all out of the Room. Such Accidents, adds our Author, frequently happen amongst Neighbours, Children, and Cousin-Germans. I wish I could not say, that I have frequently observed it in our own most amicable Brotherhood of Free Masons.*

BUT so many better Heads and Pens have been employ'd on this Subject, that it would be too presuming in me to take up more of your Time about it. I shall proceed, therefore, as I propos'd, to speak of this *Our Most Ancient and Most Honourable Society* in particular.

AND here, my Brethren, so vast and spacious a Foundation is marked out for one of the noblest Superstructures that Wit can invent,

invent, and Rhetorick adorn ; that, were the Design drawn and executed by a masterly Genius, with all the necessary Oratorical Decorations proper for so sublime a Subject, we might safely say with the Poet,

— *Quod nec Jovis Ira, nec Ignis,
Nec poterit Ferrum, nec Edax abolere Vetustas.*

But as I am verily persuaded, that you neither expect to hear a *Cicero*, a *Demosthenes*, or even — a *Henry* in me ; so I may hope your Candour and Humanity will pardon my Temerity, where the Loftiness of the Text must inevitable shew the Insufficiency of the Preacher.

THE Learned Author of the *Antiquity of Masonry*, annexed to which are our Constitutions, has taken so much true Pains to draw it out from the Rubbish which the ignorant Ages of the World had buried it in, as justly merits the highest Gratitude from his Brethren.

THAT diligent Antiquary has traced out to us those many stupendous Works of the Antients, which were certainly, and, without doubt, infinitely superior to the Moderns : I shall not, therefore, follow his Steps ; but since there ought to be something said of
antient

ancient Architecture, to illustrate the real Antiquity of Masonry in general, I shall beg Leave to subjoin what an elegant Modern Author, the ever-celebrated Mr. *Addison*, has wrote on this Subject.

“ WE find, *says he*, in Architecture, the Antients much superior to the Moderns: “ For, not to mention the Tower of *Babel*, “ which an old Author says, there were the “ Foundations to be seen in his Time, which “ looked like a spacious Mountain, what “ could be more noble than the Walls of “ *Babylon*, its hanging Gardens, and its “ Temple to *Jupiter Belus*, that rose a Mile “ high by eight several Stories, each Story “ a Furlong in Height, and on the Top of “ which was the *Babylonian Observatory*? I “ might here likewise take notice of the “ huge Rock that was cut into the Figure “ of *Semiramis*, with the smaller Rocks that “ lay by it in the Shape of tributary Kings; “ the prodigious *Bason*, which took in the “ whole *Euphrates*, until such time as “ a new Canal was formed for its Reception, with the several Trenches through “ which that River was convey’d. I know, “ *adds our Author*, there are Persons, who look “ upon some of these Wonders of Art to be “ fabulous; but I cannot find any Grounds “ for

" for such a Suspicion, unless it be that we
 " have no such Works amongst us at pre-
 " sent. There were, indeed, many greater
 " Advantages for Building in those Times,
 " and in that Part of the World, than have
 " been met with ever since. The Earth
 " was extremely fruitful, Men liv'd gene-
 " rally on Pasturage, which requires a much
 " smaller Number of Hands than Agricul-
 " ture. There were few Trades to employ
 " the busy Part of Mankind, and fewer
 " Arts and Sciences to give Work to Men
 " of speculative Tempers ; and what is more
 " than all the rest, the Prince was absolute ;
 " so that when he went to War, he put him-
 " self at the Head of a whole People ; as
 " we find *Semiramis* leading her three Mil-
 " lions to the Field, and yet overpower'd
 " by the Number of her Enemies. It is
 " no Wonder then, when she was at Peace,
 " and turn'd her Thoughts on Building, that
 " she could accomplish so great Works with
 " such a prodigious Multitude of Labourers.
 " Besides that, in her Climate there was
 " small Interruption of Frost and Winters,
 " which make the Northern Workmen lie
 " half the Year idle. I might mention, a-
 " mongst the Benefits of the Climate, what
 " Historians say of the Earth, that it sweated
 B " out

“ out a Bitumen or natural Kind of Mortar,
 “ which is doubtless the same with that men-
 “ tioned in Holy Writ, as contributing to
 “ the Structure of *Babel*. *Slime they us'd instead*
 “ *of Mortar*.

“ IN *Ægypt* we still see their Pyramids,
 “ which answer to the Description that have
 “ been made of them ; and I question not,
 “ but a Stranger might find out some Re-
 “ mains of the Labyrinth that covered a
 “ whole Province, and had an hundred
 “ Temples disposed among its several Quar-
 “ ters and Divisions.

“ THE Wall of *China* is one of these
 “ Eastern Pieces of Magnificence, which
 “ makes a Figure even in the Map of the
 “ World ; although an Account of it would
 “ have been thought fabulous, were not the
 “ Wall itself extant.

“ WE are obliged to Devotion for the no-
 “ blest Buildings that have adorned the
 “ several Countries of the World. It is this
 “ which has set Men at Work on Temples,
 “ and publick Places of Worship, not only that
 “ they might by the Magnificence of the
 “ Building invite the Deity to reside there,
 “ but that such stupenduous Works might
 “ at the same Time open the Mind to vast
 “ Con-

“Conceptions, and fit it to converse with
“the Devinity of the Place.”

THUS far our Author: And I am persuaded you have not thought me tedious in giving you so much of the Works of that Great Man instead of my own. From what he has said, the great Antiquity of the Art of Building or Masonry may be easily deduc'd; for without running up to *Seth's Pillars* or the Tower of *Babel* for Proofs, the Temple of *Belus* alone, or the Walls of *Babylon*, of both which the Learned *Dr. Predetaux* has given ample Accounts, which were built Four Thousand Years ago, and above One Thousand before the building of *Solomon's Temple*, are sufficient Testimonies, or at least give great Reason to conjecture, that three Parts in four of the whole Earth might then be divided into $\text{C}:\text{P}:\text{F}:\text{T} \& \text{M}:\text{M}$.

Now, it is morally impossible but Geometry, that noble and useful Science, must have begun and gone Hand-in-hand with Masonry; for without it, those stupendous and enormous Structures could never have been erected. And tho' we have not the Names of any great Proficients so early as *Babylon*, yet we have a *Pythagoras*, an *Euclid*, an *Archimedes*, flourishing in very remote Ages, whose Works have ever since been,

and are at present the Basis on which the Learned have built, at different Times, so many noble Superstructures.

BUT I must not trespass too much on your Patience, and shall therefore, tho' unwillingly, pass over the Building of *Solomon's Temple*, a Building where God himself was the Architect, and which to all Masons is so very particular, that 'tis almost unpardonable to neglect it.

BUT that with the Repairs of it by *Josiah*, rebuilding by *Zarubbabel* and *Herod*, to the final Destruction by *Titus Vespasian*; together with the History of the *Grecian* and *Roman* Orders and Architects, the *Gothick* Intrusion over all, and its late Resurrection and present growing Greatness, may be Subjects sufficient for several Discourses; which, since I have ventur'd to break the Ice, I hope some abler Hand will carry on.

I shall now, by way of Conclusion, beg Leave to subjoin some Observations, and apply them more particularly to our ancient Lodge, and to our present Meeting at this Solemnity. And here I know you'll excuse me from unveiling our Mysteries, tho' I am speaking to my Brethren, when you see the Reason I dare not plain in my Hand.

SINCE,

SINCE, as has been said, Human Society has always been so useful, it cannot be wondered at, that this of ours should have so very ancient an Original. I have already shewn you that Masonry is the oldest Science the World has produced ; the first the earliest Ages, employ'd their whole Study and Industry upon ; and for this Reason the fundamental Rules of this Art, have been handed down from Age to Age, and very justly thought fit to be made a Mystery on. A Mystery, however, that has something in it apparent to the whole World, and which alone is sufficient to answer all the Objections that Malice or Ignorance can throw, or has urged against us ; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth to one another, are very shining Instances. A Foundation laid in Virtue by the strictest Geometrical Rules, is a Point of such Moment, that each Line describes its Strength and Stability, and a Mason must have a very superficial, and far from a solid Judgment, that can doubt of its Duration to the End of all Things.

THE Pen, the Pencil, and the Trowel, have always been thought by the greatest Monarchs the World has produc'd, the properest Instruments to convey their Names and Actions to the latest Posterity. The two former are certainly capable of flattering either their Vices or their Persons ; but the honest *Trowel*, as the best and most durable Register, must be allowed to bid the fairest for eternizing of them, and has in their erecting Cities, Castles, Palaces, Amphitheatres, &c. brought down for many Ages, and does not only convince us at present of their distinct Genius, Riches, Religion, Politicks, and Power, but their very Names have been stamp'd, and are still current among us ; for Instance, *Constantinople*, *Cesarea* and *Alexandria*.

WHAT Wonder after this, that so many Kings, Princes, and Noblemen, have at all Times honoured this Society with their peculiar Patronage and Protection, have taken it as an Honour to have been initiated into the mysterious Part of it, and thought it no Degradation for a Mason to say he was Brother and Fellow to a King ?

EUROPE came much later to the Knowledge of this Art, than the Eastern Parts of the World ; and this Island, as far as I can find,

find, the latest of all: For tho' by our Records we learn it was brought into *France and Germany* by * one * *Ninus*, who was actually at the building of *Solomon's Temple*, yet it was long after that, when † *St. Alban*, the Proto-Martyr of *England*, along with Christianity introduced *Masonry*. To the *Romans*, indeed, our Ancestors owe the Origin of useful Learning amongst them, which made a very good Exchange for the Loss of their Freedom; for *Cæsar* in his *Commentary* tells us, that the *Britains* had no walled Towns, nor Houses, but only fortified their Dwellings with Woods and Marshes: But when after that, our first *Saxon Kings*, having thrown off the barbarous Ignorance of *Paganism*, were by the Light of the Gospel more civiliz'd, and shewn the Usefulness of Arts and Sciences, this of ours answering the necessary End of Self-Preservation, as well as Grandeur and Devotion, must be allowed to be first sought after; and tho' Old *Verulam*, since * call'd * *Cambden*, *St. Albans*, may justly claim Precedency as the first-built Town in *Britain*, yet you know we can boast that the first Grand Lodge ever held in *England*, was held

† This from an old Record preserv'd in our Lodge.

held in this City ; where * *Edwin*, the first Christian King of the *Northumbers*, about the Six Hundredth Year after *Christ*, and who laid the Foundation of our † Cathedral, sat as Grand Master. This is sufficient to make us dispute the Superiority with the Lodges at *London*: But as nought of that Kind ought to be amongst so amicable a Fraternity, we are content they enjoy the Title of Grand Master of *England* ; but the *Totius Angliæ* we claim as our undoubted Right.

A N D here I have a fair Opportunity to enlarge upon those Encomiums due to Our Present GRAND MASTER, whose Regard for his Office, Proficiency in the Science, and His Great Munificence shewn to the Society, can never be forgotten ; *Manat alta mente repositum* : We must all acknowledge Him to be the Foundation-Stone of its Present and Growing Grandeur.

B U T His Command prevents me from proceeding in this.

M R.

* *Edwin's Chief Seat of Residence was at Derventio, now call'd Auldby, six Miles from YORK. Rapin* p 162.

† *A Church of Wood was hastily run up at York for the new Converts, which were very numerous. Shortly after Edwin laid the Foundation of a Church of Free Stone, but finish'd by Oswald, his Successor. Rapin, p. 246. Bede, L. 2. c. 13.*

Mr. DEPUTY MASTER has likewise executed his Office throughout the whole Year with great Pains and Industry; and every particular Member of the Lodge owes him all imaginable Gratitude for it.

FOR my *Brother Warden* and myself, I leave our Conduct to your own Judgment: Our Accounts have been examin'd; and we hope we have not any Ways wrong'd the Great Trust you repos'd in us.

A WORD of Advice, or two, and I have done. To You, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions: There are in them excellent Rules laid down for your Conduct, and I need not insist upon them here.

To You, that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus: First Mind the Business of your Calling: Let not *Masonry* so far get the Ascendant, as to make you neglect the Support of yourselves and Families. You cannot be so absurd as to think that a Taylor, when admitted a Free Mason, is able to build a Church; and for that Reason your own Vocation ought to be your most important Study. False Brethren, 'tis true, may build Castles in the Air; but a good Mason works upon no such fickle Foundation:

dation : So square your Actions, as to live
 within Compass : Be obedient to the Officers
 chosen to govern the Lodge ; consider they
 are of your own appointing, and are trusted
 with an unlimited Power by you. As well
 henceforwards, as this Solemn Day, let each
 salute his Brother with a cheerful Counte-
 nance ; that as long as our feet shall stand
 upon this earthly Foundation, we may join
 Heart and Hand, and, as it were, with one
 Voice issuing from the same Throat, declare
 our Principles of Brotherly Love, Relief,
 and Truth, to one another. After which,
 and a strict Observance of our Obligations,
 we can be in no Danger from the Malice of
 our Enemies without the Lodge, nor in *Pe-
 rils amongst False Brethren* within.

AND now, Gentlemen, I have reserv'd
 my last Admonitions for You : My Office,
 as I said before, must excuse my Boldness,
 and your Candour forgive my Impertinence.
 But I cannot help telling you, That a Gen-
 tleman without some Knowledge of Arts
 and Sciences, is like a fine Shell of a House,
 without suitable Finishing or Furniture : The
 Education of most of you has been Noble,
 if an Academical one may be called so ; and
 I doubt not but your Improvements in Li-
 terature

terature are equal to it : But if the Study of Geometry and Architecture might likewise be admitted, how pleasant and beneficial they wou'd be, I do not presume to inform you.

— *Ingenuas didicisse fideliter artes,
Emollit mores, nec finit esse feros,*

says *Ovid*. And it is likewise said, That a Man who has a Taste for Musick, Painting or Architecture, is like one that has another Sense, when compar'd with such as have no Relish for those Arts. 'Tis rrue, by Signs, Words, and Tokens, you are put upon a Level with the meanest Brother ; but then you are at Liberty to exceed them, as far as a superiour Genius and Education will conduct you. I am creditably inform'd, that in most Lodges in *London*, and several other Parts of this Kingdom, a Lecture on some Point of Geometry or Architecture is given at every Meeting : And why the *Mother Lodge* of them all shou'd so far forget her own Institutions, cannot be accounted for, but from her extreme old Age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy Sons, I must tell you, that she expects

pests that every Gentleman, who is called a Free Mason, shou'd not be startled at a Problem in Geometry, a Proposition in *Euclid*, or at least be wanting in the History and just Distinctions of the five Order of Architecture.

To sum all : Since we are so happily met to celebrate this Annual Solemnity, let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, start up to disturb the Harmony of it ; that the World may hear and admire, that even at this critical Time all Parties are buried in Masonry ; but let us so behave ourselves here and elsewhere, that the distinguishing Characteristicks of the whole Brotherhood may be to be called good Christians, Loyal Subjects, True Britons, as well as Free Masons.

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A
SPEECH

Deliver'd to the
Worshipful SOCIETY
OF
Free and Accepted M A S O N S,
A T

A Lodge, held at the *Carpenters Arms*
in *Silver-Street, Golden-Square*, the
31st of *December, 1728.*

By the Right Worshipful **EDW. OAKLEY,**
Architect, M. M. late Provincial, Senior
Grand Warden in *Carmarthen, South*
Wales.

Brethren,

AS I have the Honour to assume the
Chair, as Master of this Lodge,
I do assure you, I will do my
Endeavour to discharge my Duty, as far
as my weak Capacity will conduct me,

C

I

I cannot, indeed, esteem my self in this great Station, parallel to Masters in former Times; each Master was then chosen according to real Merit, so that the Craft was not only instructed in our inestimable Constitutions, but also in the Liberal Arts and Sciences.

I hope every Brother here is acquainted with the Antiquity, Rise, Progress, and chief Intent, of this most ingenious and sublime Science of Masonry; the Perfection of its Performers, in very early Ages; the Estimation, Encouragement, and patronizing the Noble Mystery by the greatest Monarchs; and of the Fame that has been acquired to Princes, Cities and Nations, by erecting divine and glorious Temples, stately Palaces, triumphal Arches, Bridges, colossal Columns, and beautiful Theatres, &c. conducted by judicious and learned Architects, whose valuable Remains are to be esteemed as very great Blessings bestow'd on us.

I think I ought in Justice to mention some of the great Restorers of Architecture, viz. *Serlio*, *Scamozzi*, *Vignola*, and in particular the most renowned *Palladio*, whose most valuable Compiling, and Distribution

of

of Proportions, has surprizingly surpass'd all the preceding Masters.

We ought in Gratitude to celebrate the Memory of the immortal *Inigo Jones*, as he was the first that introduc'd the *Agustan* Style in *England*, and establish'd most just and noble Precedents to succeeding Ages of the Majestical Beauties of the Science of Architecture.

The Labours and ingenious Performances of that accomplish'd Architect Sir *Christopher Wren* are so many and excellent, that there needs not any one to speak in their Praise; and particularly his indefatigable Industry and sound Judgment in the enlarging the Streets in the City of *London*, (after the dismal Fire in the Year 1666.) and the adorning the same by a magnificent Cathedral, and many beautiful Churches and publick Buildings, to the Glory of this Nation, an Honour to the Monarchs, and his own eternal Fame, and are worthy Examples for the Advancement of the most valuable Science of Masonry.

We are in a Nation that may justly claim, at this Time, a Precedence to all Nations, by encouraging and carrying on the most beautiful Fabricks. Many Nobles and learn'd Men have been very serviceable,

I think I have sufficiently explain'd to you, the Utility and Excellency of the Royal Craft; and I hope you all industriously labour to be thoroughly acquainted with the solemn Ordinances and good Charges that has been made in the former and present Ages, by eminent and most worthy Brothers; their Instructions has been such, as, if strictly and duly observ'd, would make us the most renown'd Society on Earth; and I doubt not, but that the Generality of Mankind would, although Strangers to our Secrets, use us with an uncommon and most esteemable Respect.

I must now, in the strictest Manner, charge you to be careful, and diligently to enquire into the Character of such Persons who shall interceed to be admitted of this Honourable Fraternity : I therefore, according to my Duty, forwarn you to admit, or even to recommend to be initiated Masters,

sons, such as are Wine-Bibbers or Drunkards, witty Punsters on sacred Religion or Politicks, Tale-Bearers, Bablers, or Lyars, litigious, quarrellsome, irreligious, or profane Persons, lew'd Songsters, Persons illiterate and of mean Capacities ; and especially beware of such who desire Admittance with a selfish View of Gain to themselves ; all which Principles and Practices tend to (the Destruction of Morality, a Burden to Civil Government, notoriously scandalous, and entirely repugnant to the Sacred Order and Constitutions of Free and Accepted Masons. " And if any such have " already crept in amongst us, through the " Negligence or Ignorance of the Watch- " men upon the Walls, hard is our Lot indeed. — For most dangerous are a Man's " Enemies, when they are of his own House.

" These, my dearest Brethren, are Thieves " and Robbers, and never enter'd into the " Sheep-Fold by the Door, but climbed up " some other Way : These make their Belly " their God, and their little sordid Interest " their Idol : — These follow the Bre- " thren as the Multitude did our great Lord, " Master, and Exemplar, for the Loaves " and Fishes ; and like them would cry " *Hosanna* to day, and to morrow *Crucify,* " *Crucify.* —

“ Let these be ever excluded the Congregation of the Faithful; let their Names be razed for ever out of the Book *Q.* and be buried in eternal Oblivion.”

Such Persons whom you honour with the most antient and truly valuable Badge and Dignity of a Free and Accepted Mason, their Character and Behaviour ought to be such, as shall not be liable to bring any Reflection on the Craft.

Their Qualifications to be by studying Architecture, working in the Craft, or Building Trades, ingenious Sculptors, Painters, or well skill'd in Arithmetick or Geometry, or otherwise qualified by real Merits, such as may redound to the Encouragement, Promotion, and Honour of sound Masonry.

Those of the Brotherhood, whose Genius is not adapted to Building, I hope will be industrious to improve in, or at least to love and encourage some Part of the seven Liberal Sciences, — “ which in some Sort depend on each other, Musick, Harmony, and Proportion run through all.”

I am likewise in Duty bound to acquaint you, that it is highly necessary for the Improvement of the Members of a Lodge, that such Instruments and Books be provided, as be convenient and useful in the Exercise,

ercise, and for the Advancement of this Divine Science of Masonry, and that proper Lectures be constantly read in such of the Sciences, as shall be thought to be most agreeable to the Society, and to the Honour and Instruction of the Craft. I cannot forbear mentioning those weak and very unworthy Brothers, who have been initiated only out of a vain slight Curiosity of bearing the Name of a Free Mason, and out of Pride and Ambition to claim the Title of Brother to Persons of Distinction, or to know the Nature of instituting, and by what certain Rules they are known to each other, (the most insignificant Parts of the Sacred Mystery;) others, as Victualers, with a View of having great Resort to their Houses; and to succeed the better in their Designs, publish themselves to be of the Society, not only to the Fraternity and worthy Persons, but even to the inferior Rank, inviting all to enlist, (only with the mean Expectation of an Entertainment,) promising them a Recommendation, and even an Admission. It is generally to be observ'd, that of these are the False Brethren, who fail in their Duty and Obedience, by their Ignorance, and being Strangers to the Intent and Constitution of the Sciences: They think
they

they are sufficiently qualified, if they can make themselves known to be Masons, and are boon Companions, to sing merry Songs, or create Mirth by some idle loose Diversion ; and if either of these Brethren fail in their Expectations, either by not receiving so much Respect, Estimation, and Familiarity from the ingenious, worthy, duly qualified, and dignified Part of the Society, or from their not finding sufficient Encouragement in their Occupations from the Brotherhood, as may uphold their irregular Livings, or by any private Disagreement with any of the Fraternity, then these poor ignorant Wretches, to put a Gloss on their own Infirmities, and who, not having the Fear of God before their Eyes, value no sacred Obligations, turn 'Rebels, and endeavour to defame the Craft, by their vilanous pretended Discoveries, which are only Impositions on the Ignorant, and unjust Representations of the Royal Fraternity, the Glory and Mystery of which they are, by divine Providence and Ordination, incapable of ever attaining, and for which Reason it is evident, we are out of the Reach and Malice of those wicked impious Monsters, " and " who all, unless they opportunely repent, " will be overtaken by the rigorous Judg-
 " ments

"ments of God, for their Falshoods and Per-
 "juries, as were those perfidious Traitors
 "and Liars, *Cain, Judas, and Annanias.*"

I am oblig'd in Duty to recommend to
 you, the happy Establishment of our present
 Constitution, under the Direction and Go-
 vernment of a Grand Master, his Deputy
 and Wardens, who all have been, and still
 continue industrious in collecting and com-
 piling good Charges and Ordinances, regu-
 lating the particular Lodges, and in doing
 other good and laudable Acts, such as are
 the only *Recipe* for a Cement to the Frater-
 nity, and sure, experienc'd, and binding
 Rules for the flourishing of the Craft.

"I therefore, my dearest Brethren, greet
 "you most heartily, and am glad of this
 "Opportunity to rejoice with you, inasmuch
 "as it hath pleased the Almighty One, E-
 "ternal, Unalterable God, to send out his
 "Light, and his Truth, and his vivifying
 "Spirit, whereby the Brotherhood begins
 "to revive again in this our Isle, and Prin-
 "ces seek to be of this sacred Society,
 "which hath been from the Beginning, and
 "always shall be: The Gates of Hell shall
 "never prevail against it, but it shall con-
 "tinue while the Sun and Moon endures,
 "and till the general Consummation of all
 "Things

" Things ; for since God, my dearest Bre-
 " thren, is for us, who can be against us ?

—— " Ye are living Stones, built up a
 " spiritual House, who believe and rely on
 " the chief *Lapis Angularis*, which the re-
 " fractory and disobedient Builders disap-
 " low'd ; you are call'd from Darknefs to
 " Light ; you are a chosen Generation, a
 " royal Priesthood."

I shall now close my Discourse, by ear-
 nestly admonishing you to a due and con-
 stant Attendance at your Lodge, and hear-
 tily wishing you a true Light in your Un-
 derstanding ; that you may instruct, love,
 cherish, relieve, and promote the Interest
 of each other ; that you be industrious in
 improving or regulating this most honoura-
 ble Society ; and that you will shew your
 selves worthy Members, by sparing neither
 Cost nor Pains to contribute to the Glory of
 this worthy Assembly : And for a more full
 Account of your Duties, I refer you to a
 thorough Acquaintance with the Constitu-
 tions and Orders.

Finally, Brethren, (I speak now to you in
 holy Brother St. Paul's Words,) " Farewel :
 " Be perfect, be of good Comfort, be of
 " one Mind, live in Peace, and the God
 " of Love and Peace shall be with you."

On

On Friday the 27th Day of December, 1728. the Right Honourable the Lord Kingston, Grand Master of the Antient Society of Free and Accepted MASONS, bespoke a Play, viz. *The Second Part of King Henry IV.* to be Acted on the Monday following at the Theatre Royal in Drury Lane, for the Entertainment of the Brethren, and order'd a new Prologue to be spoke on that Occasion; as also a Scence to be alter'd, for introducing the 'Prentices Song, as publish'd in the Constitutions, which was done accordingly; and all the FREE-MASONS in the Pit and Boxes join'd in the Chorus, to the entire Satisfaction of the whole Audience.

The Prologue was spoken by Mr. William Mills, and the Epilogue by Mrs. Thurmond, a FREE-MASON's Wife, and are as follow:

Prologue, spoken by Mr. William Mills.

YOU'VE seen me oft in Gold and Ermine drest,
And wearing short-liv'd Honours on my Breast,
But now the Honourable Badge I wear,
Gives an indelible high Character.

And thus by our GRAND MASTER I am sent,
To tell you what by Masonry is meant.

If all the social Virtues of the Mind,
If an extensive Love to all Mankind,
If hospitable Welcome to a Guest,
And speedy Charity to the Distrest,
If due Regard to Liberty and Laws,
Zeal for our King, and our Country's Cause;
If these are Principles deserving Fame,
Let MASONS then enjoy the Praise they claim.

Nay, more, tho' War destroys what MASONS build,
Eer to a Peace inglorious we would yield,
Our Squares and Trowels into Swords we'll turn,
And make our Foes,—the Wars they menace—mourn,
For their Contempt, we'll no vain Boaster spare,
Unless, by Chance, we meet a MASON there.

EPI

Spoken by a MASON's Wife.

WITH what malicious Joy, e'er I knew better,
 Have I been wont the MASONs to bespatter?
 How greedily have I believ'd each Lye
 Contriv'd against that fair'd SOCIETY?
 With many more complain'd — 'twas very hard
 Women should from their Secrets be debarr'd;
 When Kings and Statesmen to our Sex reveal
 Important Business which they should conceal:
 That beauteous Ladies, by their Sparks ador'd,
 Ne'er yet could wheedle out the MASON's Word;
 And oft their Favours have bestow'd in vain,
 Nor cou'd one Secret, for another, gain.
 I thought — unable to explain the Matter,
 Each MASON, sure, must be a Woman-Hater.
 With sudden Fear, and dismal Horror struck,
 I heard my Spouse was to subscribe the Book.
 By all our Loves I begg'd he would forbear,
 Upon my Knees I wept, and tore my Hair;
 But when I found him fix'd, how I behav'd!
 I thought him lost, and like a Fury rav'd;
 Believ'd he wou'd, for ever, be undone
 By some strange Operations undergone.
 When he came back, I found a Change, 'tis true,
 But such a Change as did his Youth renew.
 If magick Charms they practis'd, it must be
 In Aeson's Chauldron, that they made him free;
 With rosy Cheeks, and smiling Grace, he came,
 And sparkling Eyes, that spoke a Bridegroom's Flame.
 Ye marry'd Ladies, 'tis a happy Life,
 Believe me, that of a FREE MASON's Wife.
 Tho' they conceal the Secrets of their Friends,
 In Love and Truth they make us full Amends.

F I N I S.

7 JY 75

Free Masonry

A CURIOUS
COLLECTION

Of the most

Celebrated S O N G S

In Honour of

M A S O N R Y.

As they are Sung

At all the Regular Lodges of the An-
tient and Honourable Fraternity of
Free and Accepted MASONS in Great
Britain and Principality of Wales, &c.

L O N D O N :

Printed for B. CREAKE, at the *Red Bible*
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ADVERTISEMENT.

THE PROPRIETORS of this *Book of Antient Constitutions, &c.* being desirous to make this Book as universally *useful* and *entertaining* as possible, do intend to continue the publishing such *valuable Pieces* (as shall come to their Hands, and approved) as tend to the *Honour* and *Advancement* of the *Science* of MASONRY; they therefore address themselves to the *Right Worshipful Masters, Worshipful Wardens*, and rest of the *Worthy Brethren*, desiring they will communicate any *LECTURE, SPEECH, or SONG*, proper to be inserted in such Undertaking, and the *Favour* will be acknowledg'd by



B. CREAKE

AND

B. COLE.



THE
NEW FAIRIES:

OR, THE
Fellow-Craft's S O N G.

As Sung at the Lodge in *Carmarthen*
South-Wales.

Science in gay attractive Fable lies,
And veil'd, the more invites the Lover's Eyes.
POPE'S Miscellany.

I.

COME all ye (a) *Elves that be,*
Come follow, follow me,
All ye that Guards have been
Without, or serve within:

Come sing for Joy, thro' us 'tis sound
That all this Lodge is sacred Ground.

(a) The five external Senses and Idea's of the Soul.

* II.

Guides too, (b) that Fairies are,
 Come five by five prepare,
 Come buy fresh Oil with Speed,
 The dying Lamps to feed;
 All trimm'd anew in glitt'ring Light,
 For welcome Garments must be white.

* III.

Come (c) Seraphs too, that be
 Bright Rulers, three by three,
 Attend on me your Queen,
 Two Hand-maids led between;
 And all around the Healths I name
 Make you the hallow'd Stones proclaim.

* IV.

While (d) Sylphs and Sylvan Loves
 Of Mountains and of Groves,
 With Gnomes and Spritely Dames
 Of Fountains and of Flames,

(b) The *internal Senses*, or *Faculties of the Soul*, viz. Perception, Reflection, Imagination, Attention, and Invention. (c) The three *superior Graces*, or *Faculties of the Mind*, Wisdom, Knowledge, and Skill. (d) The seven *Influences*, both natural and divine, of the Heart, or *gradual Successions and Acquirements*.

*The joyful Noise with Hands and Feet
Shall eccho, and the Noise repeat. †*

V.

*All we who sing and love,
Who live in Springs above,
Descend, descend do we,
With Masons to be free;
Where (e) Springs of Wine revive each Face,
And Streams of Milk spill all the Place.*

VI.

*Where (f) Cherubs guard the Door
With flaming Sword before,
We thro' the Key-hole creep,
And there we deeply peep;
O'er all their Jewels skip and leap,
Or trip it tip-toe step by step.*

† Here might be drank the following Health, viz.

*All hail the crafty Sisters three!
The Dame that blows the Fire, and she
That weaves the fine Embroidery;
But chief of all, hail Masonry!*

(e) The Liberal Arts and Sciences of Masons.

(f) The two Keys of Scripture and Nature which belong to the Logos, or Word of Rational Judgment, whereby we distinguish Truth from Falshood, and Evidence from Darknes, &c.

VII.

*Or as upon the Green
 We Fairies turn unseen,
 So here we make (g) a Ring,
 And dance while Masons sing :
 Around their Crowns we whirl apace,
 Nor yet one single Hair misplace.*

VIII.

*Or when from thence we jump
 All down with (h) silent Thump,
 None hear our Feet rebound
 Round, round the Table, round,
 Nor see us while we nimbly pass
 Thrice round the Rhim of ev'ry Glass.*

IX.

*Hence (i) Satyrs, hence, be gone,
 Foul Vulture ye have on ;
 No naked Nymphs here be,
 Each Five and sacred Three,
 With Virgins and with Graces join
 In sacred Songs the Feast divine.*

(g) Alluding to the *Revolutions* of our Thoughts, or *Rumination*, and &c.

(h) Alluding to the *Secrecies* of our Thoughts and *Obedience* of our Wills, &c.

(i) Such *Idea's* as are *impurely dress'd*, or too open and *familiar*, &c.

X.

*Two (k) Stones of Chrystal clear
 Our squared Cloth shall bear;
 Five Loaves of Oaken Mast
 Shall be our firm Repast;
 Five Acorn Cups of Pearly Dew
 Shall serve to pledge each Health anew †.*

XI.

*If any (l) Crums withal
 Do from their Table fall,
 With greedy Mirth we eat,
 No Honey is so sweet;
 And when they drop it from the Thumb,
 We catch each Supernaculum.*

(k) Alluding to the *Foundations* whereon this sacred Ode is laid, &c.

† N. B. Here might be drank this Health, viz.

*To all true Housewives and their Bearn,
 To every Damsel that has Charms,
 But chiefly those in Masons Arms.*

(l) The Lessons, &c. given in this Lodge.

* XII.

*The (m) Tongues of Nightingals,
 The (n) Eyes of Unctuous Snails,
 The (o) Serpent's Brain, with Blood
 Of (p) Doves, is charming Food;
 But (q) Brains of Worms, and Marrow o' Mice
 Are foolish, and of filthy Price.*

* XIII.

*Whilst we enchant all Ears
 With (r) Musick of the Spheres,
 No (f) Grass-hopper nor Fly
 Serves for our Mistrisly;
 Such Locusts leave, and all such Lies
 To Belzebub, the (t) Prince of Flies.*

* XIV.

*Grace said, while all a-while
 In Songs the Time beguile;
 Or pleasant Healths, or at
 The Table sit and chat;
 Then, (u) Female-like, on Tea's we feast,
 As we first (w) taught it in the East.*

(m) The Oratory of Teachers. (n) The
 Curiosity of Enquirers. (o) The Understanding
 of the Crafty. (p) The Spirit of the Innocent.
 (q) The Blind and Covetous. (r) The Harmony
 of the several Degrees of Life, Soul, and Mind, &c.
 (f) No Busy-Bodies nor Ramblers, &c. (t) The Au-
 thor of Maggots, Chimera's, &c. (u) The Learn-
 ing of Lectures, and Explanation of Secrets, &c.
 (w) Alluding to the natural Light of the Chinese;

Of

Of (x) Grass the tender (y) Tops
 Infus'd in (z) Dewy Drops,
 With (a) Chrystal Bags of Bees
 Make us delicious Tea's;
 So sweet, and fragrant of the (b) Flow'r,
 None taste the Bitter nor the Sow'r.

XVI.

Mean while, the (c) House new swept,
 And from Uncleanness kept;
 If all Things shine with Grace,
 And nothing's out of Place,
 Then do we praise the (d) Household Maid,
 And (e) four-fold surely she's repaid.

(x) or rather the first Restorer of Masonry, who fed on the Tops of wild Herbs and wild Honey, &c.
 (y) The newer Terms of Art and Science deriv'd from Nature, &c. (z) The older Terms of Scripture, &c.
 (a) The sweet Collections and Digestions of us the Labourers in Masonry, &c. (b) Beautiful Moral of it, such that either its Religion or Law displeases none.
 (c) Alluding that the whole OEconomy being reform'd and purified, ought to be kept in Decency and Order.
 (d) The Memory, &c. (e) For every Idea points out four several Ways, viz. To Things Celestial and Angelical, Terrestrial and Human, &c.

But

XVIII.

*But if the House be foul,
 With (f) Hammer, Axe, or Tool;
 If Wardens fall asleep,
 Or Fellows drink too deep,
 If (g) Smoke perchance or (h) Flames arise,
 Or if the Lodge (i) untiled lies,*

XVIII.

*Then in the (k) Dead of Night,
 With (l) Goblins we affright;
 Or lead some into (m) Pools,
 Or (n) steal away the Tools;
 Or else (o) we pinch both Arms and Thighs,
 Till some one hears, or us espies.*

(f) Low, vulgar, and litigious Notions, &c. (g) Discoveries, &c. (h) Disputations, &c. (i) Unveil'd, &c. (k) The Times of Ignorance, &c. (l) Embusiasm or Superstitions, &c. (m) Libertinisms or Abominations; the Consequences of Mystery and Darkness, &c. (n) Deprive the Mind, &c. of its proper Testimonies, Emblems, &c. (o) Alluding to the Arts whereby Masons awake Mens Minds.

Thus

XIX.

*Thus of true Masonry,
Tho' (p) Females we are free,
Made free by us all are,
Tho' none us see nor hear,
When in (q) the Morning Signs are seen
Where we (r) the Eve before have been.*

XX.

*Yet what we hear and see
In Lodges where we be,
Not (s) Force nor offer'd Gold
Can Masons Truths unfold;
Besides, the Craft we love, not gain,
And Secrets why should we profane?*

(p) As external Forms begetting our Ideas, may be metaphorically styled Males; so the Faculties inter-conceiving them, may be as elegantly styled Females, &c.

(q) The Age of Reformation, &c.

(r) The Age of Accomplishments, &c.

(s) Alluding that sublime Truths are not obtain'd any other-wise than by a right Study, and an Endeavour to find out the real Sense, which being always veil'd, are holy therefore and sacred, such as are all general Truths, &c.

XXI.

† *We first taught Masons School,
To walk by Square (t) and (u) Rule,
On Level (w) just to act,
And work all (x) upright Fact;
To live in (y) Compass by our Due,
And keep our Hearts for ever (z) true.*

XXII.

*That when the World's at (a) Rest,
And snoaring in her Nest;
When (b) Sun has long been set,
And (c) Stars no Rays beget;
When (d) Moon her horned Glory hides,
Their (e) lighted Tapers are our Guides.*

† Here likewise may be drank this Health:
*May therefore Bounty, Faith, and Love
The Lodges lasting Cement prove;
While dark Confusion shame 'em all
Who dare her Freedom to entral.*

(t) The Justice of our Actions, &c. (u) The Rule of Law, &c. (w) With Regard to our Equals, &c. (x) With Regard to our Superiors, &c. (y) Within our proper Stations, &c. (z) To every Master, &c. (a) Return'd to a State of Illiterature and Inactivity, &c. (b) The Light of the Gospel, i. e. of Reason and of Judgment. (c) Both Priests and Philosophers, &c. (d) Scripture, which, according to the Learning of the Times, encreases or diminishes alternately in the Glory of her Writers, &c. (e) The perfect Patterns, &c. of Free Masonry.

C H O.

CHORUS.

* XXIII.

*Then Fairies Hand in Hand,
Thrice at the Word's Command,
And Seraphs make a Ring,
While merry Masons sing,
That as their Lodge, so always they
Stay'd always, and shall always stay.*

* XXIV.

*And rise up ev'ry Elve,
Come join the sacred Twelve;
Sing also whilst they sing
Their antient glorious King,
That as is he, so ever we
Were ever, and shall ever be.*

N. B. The Verses mark'd with an Asterisk may be omitted when 'tis requisite to shorten the Song.

THE



THE
Candidate's S O N G,

FROM

Horace's Blandusia, Lib. iii. Ode 13.

As Sung at the LODGE in Carmarthen,
South-Wales.

I.

O (a) Blandusia, noble Fountain,
Pure as Glass, and clear as Light!
Flowing from the (b) sacred Mountain,
Thou dost charm both Taste and Sight.

II.

Come brave Boys this Evening (c) crown ye
All her Border round with Flowers,
For to Morrow shall drown ye
In sweet Wines and pleasant Hours.

III.

A (d) young Victim shall To-morrow
Welcome as a Milk-white Kid,
Without Clamour, Sigh, or Sorrow
In thy Chrystal Basen bleed.

(a) The Science of Masonry. (b) Of Solomon's Temple.
(c) Alluding to cloathing of the Lodge. (d) Alluding to
the Form of the enter'd Apprentices Creation, &c.

IV.

IV.

Mad as first Years (e) horned Cattle,
Or Lascivious as a Ram:
Pointed Steel shall cool his Mettle,
And shall tame Him like a Lamb.

V.

The (f) Hot Dog-Star's Persecutions,
Can't thy chilling (g) Shades inflame,
Nor the (h) Bear's cold Revolutions
Come to freeze thy constant Stream.

VI.

(i) Lab'ring Beasts here find when weary,
Cooling Draughts to cure all Pain;
Wandering (k) Flocks here meet and merry
Drink and never thirst again.

VII.

Now shall I and sacred Horace
Both alike immortal be
By thy noble Fountain; for as
Long as Thou art, so are we.

(e) Alluding to its great and undefiled Solemnity,
&c. (f) By the Romans, Catholicks, Turks, Barbarians,
&c. (g) The Patterns of Free Masonry. (h) Nor the
Overflowings of the Goths, nor Calvinists nor Lutherans,
&c. (i) Teachers. (k) Societies.

VIII.

VIII.

*This the (l) Rock thy (m) Lymph while gi-
ving,
Into Voice melodious breaks,
This, the (n) cov'ring Oak as living,
And the (o) Stony-Cavern speaks.*

(l) The *Literal Word*. (m) The *Metaphor*. (n) Al-
luding to the *expressive Forms*, both of the *Jewels* and
of (o) the *Lodge itself*.



Sung by Brother WILLIAMS:

I.

WHAT tho' they call us *Masons Fools*,
We prove by *Geometry and Rules*,
We use *Arts* not taught in *any Schools*,
The *Charge* thus *falsely ran*:
Since we do make it plain appear,
By our *Behaviour* every where,
That where you see a *Mason*, there
You see a *Gentleman*.

II.

II.

'Tis true we once have charged been
 With Disobedience to a Queen,
 Yet After-Monarchs plain have seen,
 Those Secrets that they sought:
 We hatch no Plots against the State,
 Nor against great Men in Power prate;
 But all that's noble, good and great,
 Is by us daily taught.

III.

What Noble Structures do we see
 By antient Brothers rais'd, which be
 The World's Surprize, then shall not we
 Still honour Masonry:
 Let those that rail against the Art,
 Live in a Cave in some Desert
 And herd with Brutes from Men apart,
 For their Stupidity.

IV.

But view those Savage Nations, where
 This Masonry did ne'er appear,
 What strange unpolish'd Brutes they are,
 Then think of Masonry.
 It makes us generous every Way,
 Each courteous, noble, easy, gay;
 What other Art the like can say?
 Then a Health to Masonry.

Masons

Masons S O N G.

Sung by Brother OATS.

I.

ON, on, my dear Brethren, pursue your great
Lecture,
And refine on the Rules of old Architecture;
High Honour to Masons the Craft daily brings
To those Brethren of Princes and Fellows of
Kings.

II.

We drove the rude Vandols and Goths off the
Stage,
Reviving the Art from Augustus' fam'd Age;
And Vespasian destroy'd the vast Temple in vain,
Since so many now rise under Lovel's mild Reign.

III.

The five noble Orders compos'd with such Art,
Will amaze the fix'd Eye, and engage the whole
Heart;
Proportion's sweet Harmony gracing the whole,
Gives our Work, like the glorious Creation, a Soul.

IV.

Then Master and Brethren preserve your great
Name,
This Lodge so majestick will purchase ye Fame;
Rever'd it shall stand, till all Nature expire,
And its Glories ne'er fade till the World is on fire.
See,

*See, see, behold here what rewards all our Toil!
 Inspires our Genius, and bids Labour smile.
 To our noble Grand Master let a Bumper be
 crown'd;
 To all Masons a Bumper, so let it go round.*

VI.

*Again, my lov'd Brethren, again let it pass;
 This antient firm Union cements in a Glass:
 And all the Contention 'mongst Masons shall be,
 Who better can work, or who better agree.*



SONG in the Generous Free Mason.

Sung by Brother OATS.

B*r Masons Art the aspiring Tome
 In various Columns shall arise;
 All Climates are their native home,
 Their Godlike Actions reach the Skies.*

*Heroes and Kings revere their Name,
 While Poets sing their lasting Fame.*

*Great, noble, generous, good, and brave
 Are Titles they most justly claim;
 Their Deeds shall live beyond the Grave,
 Which some unborn shall loud proclaim.*

*Time shall their glorious Acts inroll,
 While Love and Friendship charm the Soul.*

F I N I S.

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A
SECOND COLLECTION.

THE
MASTER'S SONG:
OR, THE
HISTORY of MASONRY.

By Dr. ANDERSON.

To be sung with a *Chorus*, when the MASTER shall
give Leave, either one Part only, or all together,
as he pleases.

PART I.

I.



DAM, the first of human Kind,
Created with *Geometry*,
Imprinted on his Royal Mind,
Instructed soon his Progeny
Cain and *Seth*, who then improv'd
The lib'ral Science in the Art
Of *Architecture*, which they lov'd,
And to their Offspring did impart.

B

II.

II.

Cain a City fair and strong
 First built, and call'd it *Consecrate*,
 From *Enoch's* Name, his eldest Son,
 Which all his Race did imitate :
 But godly *Enoch*, of *Seth's* Loins,
 Two Columns rais'd with mighty Skill :
 And all his Family enjoins
 True Colonading to fulfil.

III.

Our Father *Noah* next appear'd,
 A *Mason* too, divinely taught ;
 And by divine Command uprear'd
 The *Ark* that held a goodly Fraught :
 'Twas built by true *Geometry*,
 A Piece of *Architecture* fine ;
 Helpt by his Sons, in Number *Three*,
 Concurring in the grand Design.

IV.

So from the gen'ral Deluge none
 Were sav'd, but *Masons* and their *Wives* :
 And all Mankind from them alone
 Descending, *Architecture* thrives ;
 For they, when multiply'd amain,
 Fit to disperse and fill the Earth,
 In *Shinar's* large and lovely Plain
 To MASONRY gave second Birth.

[3]

V.

For most of Mankind were employ'd;
To build the City and the Tow'r;
The *General Lodge* was overjoy'd,
In such Effects of *Masons Pow'r*;
'Till vain Ambition did provoke
Their Maker to confound their Plot;
Yet tho' with Tongues confus'd they spoke,
The learned *Art* they ne'er forgot.

CHORUS.

*Who can unfold the Royal Art?
Or sing its Secrets in a Song?
They're safely kept in Mason's Heart,
And to the antient Lodge belong.*
[*Stop here to drink the present Grand-
Master's Health.*

PART II.

I.

THUS when from *Babel* they disperse
In Colonies to distant Climes,
All *Masons true*, who could rehearse
Their Works to those of After-Times;
King *Nimrod* fortify'd his Realm,
By Castles, Tow'rs, and Cities fair;
Mitza'm, who rul'd at *Egypt's Helm*,
Built *Pyramids* stupendous there.

II.

Not *Japhet*, and his gallant Breed,
 Did less in *Masonry* prevail;
 Nor *Shem*, and those that did succeed
 To promis'd Blessings by Entail;
 For Father *Abram* brought from *Ur*
Geometry, the Science good;
 Which he reveal'd, without demur,
 To all descending from his Blood.

III.

Nay, *Jacob's* Race at length were taught,
 To lay aside the Shepherd's Crook,
 To use *Geometry* were brought,
 Whilst under *Phar'ok's* cruel Yoke;
 Till *Moses*, Master-Mason, rose,
 And led the *Holy Lodge* from thence,
 All *Masons* train'd, to whom he chose,
 His curious Learning to dispense.

IV.

Aboliab and *Bezaleel*,
 Inspired Men, the Tent uprear'd;
 Where the *Shechinah* chose to dwell,
 And Geometrick Skill appear'd:
 And when these valiant *Masons* fill'd
Canaan, the learn'd *Phenicians* knew
 The Tribes of *Isra'l* better skill'd
 In *Architecture* firm and true.

V.

For *Dagon's* House in *Gaza* Town,
 Artfully propt by *Columns* two;
 By *Samson's* mighty Arms pull'd down
 On Lord's *Philistian*, whom it flew;
 Tho' 'twas the finest Fabrick rais'd
 By *Canaan's* Sons, could not compare
 With the Creator's *Temple* prais'd,
 For glorious Strength and Structure fair.

VI.

But here we stop a while to toast
 Our Master's Health and Wardens both;
 And warn you all to shun the Coast
 Of *Samson's* Shipwrackt Fame and Troth;
 His *Secrets* once to Wife disclos'd,
 His Strength was fled, his Courage tam'd,
 To cruel Foes he was expos'd,
 And never was a *Mason* nam'd.

CHORUS.

Who can unfold the Royal Art?
 Or sing its *Secrets* in a Song?
 They're safely kept in *Mason's* Heart,
 And to the antient Lodge belong,

[Stop here to drink the Health of the
 Master and Wardens of this par-
 ticular Lodge.]

P A R T III.

I.

WE sing of *Masons* antient Fame,
When fourscore Thousand *Craftsmen*
stood,

Under the Masters of great Name;
Three Thousand and six Hundred good,
Employ'd by *Solomon* the Sire,
And Gen'ral Master *Mason* too;
As *Hiram* was in stately *Tyre*,
Like *Salem* built by *Masons* true.

II.

The Royal Art was then divine,
The *Craftsmen* counsell'd from above,
The Temple did all Works outshine,
The wond'ring World did all approve;
Ingenious Men, from every Place,
Came to survey the glorious Pile;
And, when return'd, began to trace
And imitate its lofty Style.

III.

At length the *Grecians* came to know
Geometry, and learnt the Art,
Which great *Pythagoras* did show,
And glorious *Euclid* did impart;

Th'

Th' amazing *Archimedes* too,
 And many other Scholars good;
 'Till antient *Romans* did review
 The *Art* and *Science* understood.

IV.

But when proud *Asia* they had quell'd,
 And *Greece* and *Egypt* overcome,
 In *Architecture* they excell'd,
 And brought the Learning all to *Rome*;
 Where wise *Vitruvius*, Master prime
 Of *Architects*, the *Art* improv'd,
 In *Great Augustus*' peaceful Time,
 When *Arts* and *Artists* were belov'd.

V.

They brought the Knowledge from the *East*;
 And as they made the Nations yield,
 They spread it thro' the *North* and *West*,
 And taught the World the *Art* to build;
 Witness their *Citadels* and *Tow'rs*,
 To fortify their *Legions* fine,
 Their *Temples*, *Palaces*, and *Bow'rs*,
 That spoke the *Masons Grand Design*.

VI.

Thus mighty *Eastern Kings*, and some
 Of *Abram's Race*, and *Monarchs* good,
 Of *Egypt*, *Syria*, *Greece*, and *Rome*,
 True *Architecture* understood:

No wonder then if *Masons* join,
 To celebrate those *Mason-Kings*,
 With solemn Note and flowing Wine,
 Whilst every *Brother* jointly sings.

CHORUS.

*Who can unfold the Royal Art ?
 Or sing its Secrets in a Song ?
 They're safely kept in Mason's Heart,
 And to this antient Lodge belong.*

*[Stop here to drink the glorious Memory of
 Emperors, Kings, Princes, Nobles, Gentry,
 Clergy, and learned Scholars, that ever
 propagated the Art.]*

PART IV.

I.

OH! glorious Days for *Masons* wise,
 O'er all the *Roman* Empire when
 Their Fame, resounding to the Skies,
 Proclaim'd them good and useful Men;
 For many Ages thus employ'd,
 Until the *Goths*, with warlike Rage,
 And brutal Ignorance, destroy'd
 The Toil of many a learned Age.

II.

H.

But when the conqu'ring *Goths* were brought
 T' embrace the Christian Faith, they found
 The Folly that their Fathers wrought,
 In loss of *Architecture* found.
 At length their Zeal for stately Fanes,
 And wealthy Grandeur, when at Peace,
 Made them exert their utmost Pains,
 Their *Gothick* Buildings to upraise.

III.

Thus many a sumptuous lofty Pile
 Was rais'd in every Christian Land,
 Tho' not conform'd to *Roman Style*,
 Yet which did Reverence command:
 The King and Craft agreeing still,
 In well-form'd *Lodges* to supply
 The mournful Want of *Roman Skill*,
 With their new sort of *Masonry*.

IV.

For many Ages this prevails,
 Their Work is *Architecture* deem'd;
 In *England, Scotland, Ireland, Wales*,
 The *Craftsmen* highly are esteem'd,
 By Kings, as *Masters* of the Lodge,
 By many a wealthy noble Peer,
 By Lord and Laird, by Priest and Judge,
 By all the People every where.

[to]

V.

So Masons antient Records tell,
King *Athelstan*, of *Saxon* Blood,
Gave them a Charter free to dwell
In *lofty Lodge*, with Orders good;
Drawn from old Writings by his Son,
Prince *Edwin*, General-Master bright,
Who met at *York* the Brethren soon,
And to that Lodge did all recite.

VI.

Thence were their *Laws* and *Charges* fine
In ev'ry Reign observ'd with Care,
Of *Saxon*, *Danish*, *Norman* Line,
Till *British* Crowns united were :
'The Monarch first of this whole Isle
Was learned *James*, a *Mason* King,
Who first of Kings reviv'd the Style
Of great *Augustus* : Therefore sing.

CHORUS.

Who can unfold the Royal Art ?
Or sing its Secrets in a Song ?
They're safely kept in Mason's Heart,
And to the antient Lodge belong.

[Stop here to drink to the happy Memory
of all the Revivers of the antient
Augustan Style.

PART

PART V.

I.

THUS tho' in *Italy* the Art
 From *Gothick* Rubbish first was rais'd;
 And great *Palladio* did impart
 A Style by *Masons* justly prais'd;
 Yet here his mighty Rival *Jones*,
 Of *British* Architects the Prime,
 Did build such glorious Heaps of Stones,
 As ne'er were match'd since *Cæsar's* Time.

II.

King *Charles* the First, a *Mason* too,
 With several Peers and wealthy Men,
 Employ'd him and his *Craftsmen* true,
 'Till wretched Civil Wars began.
 But after Peace and Crown restor'd,
 Tho' *London* was in Ashes laid,
 By *Masons* Art and good Accord,
 A finer *London* rear'd its Head.

III.

King *Charles* the Second rais'd then
 The finest Column upon Earth,
 Founded *St. Paul's*, that stately Fane,
 And *Royal 'Change*, with Joy and Mirth:
 But

But afterwards the *Lodges* fail'd,
 'Till *Great Nassau* the Taste reviv'd,
 Whose bright Example so prevail'd,
 That ever since the Art has thriv'd.

IV.

Let other Nations boast at Will,
Great Britain now will yield to none,
 For true *Geometry* and Skill,
 In building Timber, Brick, and Stone;
 For *Architecture* of each sort,
 For curious *Lodges*, where we find
 The *Noble* and the *Wise* resort,
 And drink with *Craftsmen* true and kind.

V.

Then let good *Brethren* all rejoice,
 And fill their Glass with chearful Heart;
 Let them express with grateful Voice
 The Praises of the wond'rous Art:
 Let ev'ry Brother's Health go round,
 Who proves a *Mason* just and wise;
 And let our Master's Fame resound,
 The noble *Weymouth* to the Skies.

CHORUS.

Who can unfold the Royal Art?
 Or sing its Secrets in a Song?
 They're safely kept in *Mason's Heart*,
 And to the ancient Lodge belong.

THE



THE
MASTER'S SONG.



THUS mighty *Eastern Kings*, and some
Of *Abram's Race*, and *Monarchs good*,
Of *Egypt, Syria, Greece, and Rome*,
True *Architecture* understood:
No wonder then if *Masons* join,
To celebrate those *Mason-Kings*,
With solemn Note and flowing Wine,
Whilst ev'ry *Brother* jointly sings.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song?
They're safely kept in Mason's Heart,
And to the Antient Lodge belong.

THE
WARDEN'S SONG:

OR,

Another HISTORY of MASONRY.

By Dr. ANDERSON.

To be sung at the *Quarterly Communication.*

I.

WHENE'ER we are alone,
And ev'ry Stranger gone,
In Summer, Autumn, Winter, Spring,
Begin to play, begin to sing,
The *Mighty Genius* of the *lofty Lodge*,
In ev'ry Age
That did engage,
And well inspir'd the Prince, the Priest, the
Judge,
The Noble and the Wise to join
In rearing *Masons Grand Design*.

II.

The *Grand Design* to rear,
Was ever *Masons Care*,
From *Adam* down, before the Flood,
Whose *Art* old *Noah* understood,

And

And did impart to *Japhet*, *Shem*, and *Ham*,
 Who taught their Race
 To build apace
 Proud *Babel's* Town and Tow'r, until it came
 To be admir'd too much, and then
 Dispersed were the Sons of Men.

III.

But tho' their Tongues confus'd
 In distant Chimes they us'd,
 They brought from *Shinar* Orders good,
 To rear the *Art* they understood:
 Therefore sing first the Princes of the Isles;
 Next *Belus* Great,
 Who fixt his Seat
 In old *Assyria*, building stately Piles;
 And *Mitzraim's* Pyramids among
 The other Subjects of our Song.

IV.

And *Shem*, who did instill
 The useful wond'rous Skill
 Into the Minds of Nations great:
 And *Abram* next, who did relate
 Th' *Assyrian* Learning to his Sons, that when
 In *Egypt's* Land,
 By *Pharaoh's* Hand,
 Were roughly taught to be most skilful Men;
 'Till their Grand-Master *Moses* rose,
 And them deliver'd from their Foes.

V.

But who can sing his Praise;
 Who did the Tent upraise?
 Then sing his Workmen true as Steel,
Aboliab and *Bezaleel*;
 Sing *Tyre* and *Sidon*, and *Phenicians* old.
 But *Samson's* Blot
 Is ne'er forgot :
 He blabb'd his *Secrets* to his Wife, that sold
 Her Husband, who at last pull'd down
 The House on all, in *Gaza* Town.

VI.

But *Solomon* the King
 With solemn Note we sing,
 Who rear'd at length the *Grand Design*,
 By Wealth, and Pow'r, and Art divine;
 Helpt by the learned *Hiram Tyrian* Prince,
 By *Craftsmen* good,
 That understood
 Wise *Hiram Abif's* charming Influence :
 He aided *Jewish* Masters bright,
 Whose curious Works none can recite.

VII.

These glorious *Mason Kings*
 Each thankful Brother sings,
 Who to its Zenith rais'd the *Art*,
 And to all Nations did impart

The

The useful Skill: For from the *Temple* fine
 To ev'ry Land,
 And foreign Strand, (*Design*;
 The *Craftsmen* march'd, and taught the *Grand*
 Of which the Kings, with mighty Peers,
 And learned Men, were Overseers.

VIII.

Diana's Temple next,
 In *Lesser Asia* fixt;
 And *Babylon's* proud Walls, the Seat
 Of *Nebuchadnezzar* the Great;
 The Tomb of *Mausolus*, the *Carian King*;
 With many a Pile
 Of lofty Stile
 In *Africa* and *Greater Asia*, sing,
 In *Greece*, in *Sicily*, and *Rome*,
 That had those Nations overcome.

IX.

Then sing *Augustus* too,
 The Gen'ral Master true,
 Who by *Vitruvius* did refine
 And spread the *Masons Grand Design*
 Thro' *North* and *West*; till antient *Britons* chose
 The *Royal Art*
 In ev'ry Part,
 And *Roman Architecture* could disclose;
 Until the *Saxons* warlike Rage
 Destroy'd the Skill of many an Age.

X.

At length the *Gothick Style*
 Prevail'd in *Britain's Isle*,
 When *Mason's Grand Design* reviv'd,
 And in their well-form'd *Lodges* thriv'd,
 Tho' not as formerly in *Roman Days* :
 Yet sing the *Fanes*
 Of *Saxons, Danes*,
 Of *Scots, Welsh, Irish* ; but sing first the Praise
 Of *Atbelstan* and *Edwin Prince*,
 Our Master of great Influence.

XI.

And eke the *Norman Kings*
 The *British* *Masons* sings ;
 Till *Roman Style* revived there,
 And *British Crowns* united were
 In learned *James*, a *Mason King*, who rais'd
 Fine Heaps of *Stones*
 By *Inigo Jones*,
 That rival'd wise *Palladio*, justly prais'd
 In *Italy* and *Britain* too,
 For *Architecture* firm and true.

XII.

And thence in ev'ry *Reign*
 Did *Masonry* obtain
 With *Kings*, the *Noble* and the *Wise*,
 Whose *Fame* resounding to the *Skies*,
 Excites

Excites the present Age in *Lodge* to join,
 And Aprons wear
 With Skill and Care,
 To raise the *Masons* antient *Grand Design*,
 And to revive th' *Augustan Style*
 In many an artful glorious *Pile*.

XIII.

From henceforth ever sing
 The *Craftsman* and the *King*,
 With Poetry and Musick sweet
 Resound their Harmony compleat;
 And with *Geometry* in skilful Hand,
 Due Homage pay,
 Without Delay,
 To *Weymouth's* noble Lord, our Master Grand;
 He rules the *Free-born Sons of Art*,
 By Love and Friendship, Hand and Heart.

CHORUS.

Who can rehearse the Praise,
 In soft Poetick Lays,
 Or solid Prose, of *Masons* true,
 Whose *Art* transcends the common View?
 Their *Secrets*, ne'er to *Strangers* yet expos'd,
 Preserv'd shall be
 By *Masons* Free,
 And only to the antient *Lodge* disclos'd;
 Because they're kept in *Masons* Heart
 By Brethren of the *Royal Art*.

T H E



THE
Fellow-Crafts S O N G.

By CHARLES DELAFAYE, Esq;

To be Sung and Play'd at the GRAND FEAST.

I.

HAIL MASONRY! thou Craft divine!
Glory of Earth, from Heav'n reveal'd;
Which dost with Jewels precious shine,
From all but *Masons* Eyes conceal'd.

CHORUS.

*Thy Praises due who can rehearse
In nervous Prose, or flowing Verse?*

II.

As Men from Brutes distinguish'd are,
A *Mason* other Men excels;
For what's in Knowledge choice and rare
But in his Breast securely dwells?

CHORUS.

*His silent Breast and faithful Heart
Preserve the Secrets of the Art.*

III.

III.

From scorching Heat, and piercing Cold;
 From Beasts, whose Roar the Forestrends;
 From the Assaults of Warriors bold
 The Masons Art Mankind defends.

CHORUS.

*Be to this Art due Honour paid,
 From which Mankind receives such Aid.*

IV.

Ensigns of State, that feed our Pride,
 Distinctions troublesome, and vain!
 By Masons true are laid aside:
 Arts free-born Sons such Toys disdain.

CHORUS.

*Ennobled by the Name they bear,
 Distinguished by the Badge they wear.*

V.

Sweet Fellowship, from Envy free,
 Friendly Converse of Brotherhood,
 The Lodge's lasting Cement be!
 Which has for Ages firmly stood.

CHORUS.

*A Lodge, thus built, for Ages past
 Has lasted, and will ever last.*

VI.

Then in our Songs be Justice done
To those who have enrich'd the *Art*,
From *Fabel* down to *Burlington*,
And let each Brother bear a Part.

CHORUS.

Let noble *Masons* *Hearts* go round;
Their *Praise* in lofty *Lodge* resound.

IV.

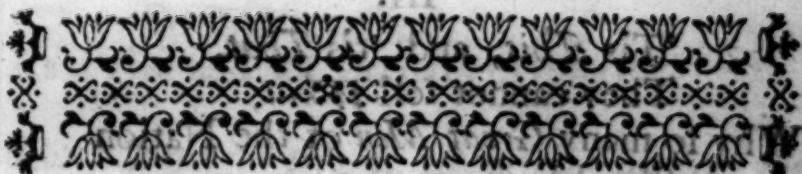
Emblems of State, that feed our Pride,
Distinctions troublesome, and vain!
By Masons true are laid aside:
And this free-born Son such Toys disdain.



Swear Fellow, and my fee,
Friendly Conversation, Brotherhood,
The Lodge's lasting Cement be!
Which has for Ages firmly stood.

CHORUS.

A Lodge, thus built, for Ages good
Has lasted, and will ever last.



T H E

Enter'd 'Prentices SONG.

By the late Mr. MATTHEW BIRKHEAD.

To be sung when all *grave Business* is over,
and with the Master's Leave.

I.

C O M E let us prepare,
We *Brothers* that are
Assembled on merry Occasion ;
Let's drink, laugh, and sing ;
Our Wine has a Spring ;
Here's a Health to an *Accepted Mason*.

II.

The World is in pain
Our *Secrets* to gain,
And still let them wonder and gaze on ;
They ne'er can divine
The *Word* or the *Sign*
Of a *Free* and an *Accepted Mason*.

III.

III.

'Tis *This*, and 'tis *That*,
They cannot tell *What*,
Why so many *Great Men* of the Nation
Should *Aprons* put on,
To make themselves one
With a *Free* and an *Accepted Mason*.

IV.

Great Kings, Dukes, and Lords,
Have laid by their *Swords*,
Our *Mystry* to put a good *Grace* on,
And ne'er been asham'd
To hear themselves nam'd
With a *Free* and an *Accepted Mason*.

V.

Antiquity's Pride
We have on our *Side*,
And it maketh Men just in their *Station* :
There's nought but what's good
To be understood
By a *Free* and an *Accepted Mason*.

VI.

Then join *Hand in Hand*,
T'each other firm stand,

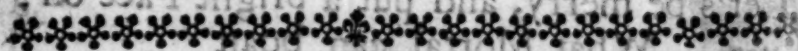
Let's be merry, and put a bright Face on;
 What Mortal can boast
 So Noble a Toast,
 As a Free and an Accepted Mason?

The following Verse is often sung between the
 Fifth and Sixth Verses.

We're true and sincere,
 And just to the Fair,
 Who will trust us on ev'ry Occasion:
 No Mortal can more
 The Ladies adore,
 Than a Free and an Accepted Mason.



And we praise the
 By the triple Hymn's Team,
 From the Presence of the Sun,
 Following Darkness like a Dream.



The Fairies, with the Mason's Chorus.

I.

NOW the hungry Lions roar,
And howling Wolves behold the Moon:
Now the heavy Plowmen snear
After dailly Labours done.
*Trip it, trip it, trip it, trip it softly round;
Ever sacred be this Ground.*

II.

Now the Brands of Fire do glow
Whilst the Screech-Owl screeching loud,
Puts the Wretch that lies in Woe,
In remembrance of a Shroud.
Trip it, &c.

III.

Now it is the Time of Night
That the Graves are gaping wide;
Every one lets forth his Spright
In the Church-Way Paths to glide.
Trip it, &c.

IV.

And we *Fairies* that do run
By the triple *Hecat's* Team,
From the Presence of the Sun,
Following Darkness like a Dream.
Trip it, &c.

V.

V.

Tho' we frolick, let no Mouſe,
Or boading Bird, or Bird of Prey,
Diſturb the Quiet of this Houſe;
But downy Sleep bring on the Day,
Trip it, &c.

VI.

Weaving Spiders come not here;
Spotted Snakes do no Offence;
Beatles black approach not near;
Worm and Snail be far from hence.
Trip it, &c.

VII.

By the dead and drowſy Fire,
Every Elf and Fairy Spright
Hop as little Bird from Briar,
Nimbly, nimbly, and as light.
Trip it, &c.

VIII.

Now join all your warbling Notes
In Chorus of ſweet Harmony;
Strain aloud your *Fairy* Throats,
Sing and dance it trippingly.

Trip it, &c.

CHORUS.

Hand in Hand with *Fairy* Grace,
We will ſing and bleſs this Place.

The Masons Chorus.

Whilst *Masons* guarded stand
 With flaming Sword in Hand,
 Under the Door we creep,
 And round the *Lodge* we peep;
 For when they tip it o'er their Thumb,
 They drink their *Supernaculum*.

But as for MASONRY,
 Altho' we are not free,
 In every *Lodge* we have been,
 And all their *Signs* we have seen;
 Yet such Respect to the *Craft* we bear,
 Their *Secrets* we will ne'er declare.



S O N G.

I.

LET MASONRY be now my Theme,
 Throughout the Globe to spread its Fame.
 And eternize each worthy *Brother's* Name;
 Your Praise shall to the Skies resound,
 In lasting Happiness abound,
 And with sweet Union all your Deeds, your
 Deeds be crown'd.

CHO-

CHORUS.

*Sing then my Muse to Masons Glory!
Your Names are so rever'd in Story,
That all th' admiring World do now adore ye.*

II.

Let Harmony Divine inspire
Your Souls with Love and gen'rous Fire;
To copy well wise *Solomon* your Sire:
Knowledge sublime shall fill each Heart
The Rules of *Geometry* t'impart,
Whilst Wisdom, Strength, and Beauty crown
the glorious *Art*. *Sing, &c.*

III.

Let noble *Crawford's* Health go round;
In swelling Cups, all Care be drown'd,
And Hearts united 'mongst the *Craft* be found;
May everlasting Scenes of Joy
His peaceful Hours of Bliss employ,
Which Time's all-conqu'ring Hand, shall ne'er,
shall ne'er destroy. *Sing, &c.*

IV.

My *Brethren*, thus all Cares resign,
Your Hearts let glow with Thoughts Divine;
And Veneration shew to *Solomon's* Shrine.

Our annual Tribute thus we'll pay,
That late Posterity shall say,
We've crown'd with Joy this glorious, happy,
happy Day. *Sing, &c.*



S O N G.

*Composed by a Member of the One Tun Lodge
in Noble-Street.*

I.

AS I at *Wheeler's Lodge* one Night
Kept *Bacchus* company;
For *Bacchus* is a *Mason* bright,
And of all *Lodges* free--free--free.

II.

Said I, great *Bacchus* is adry,
Pray give the God some Wine;
Jove in a Fury did reply,
October's as divine--divine--divine.

III.

It makes us *Masons* more compleat,
Adds to our *Fancy Wings*,
Makes us as happy and as great
As mighty *Lords* and *Kings*--*Kings*--*Kings*.

S O N G



SONG VI.

I.

TO all who MASONRY despise
 This Counsel I bestow,
 Don't ridicule, if you are wise,
 A Secret you don't know;
 Yourselfs you banter and not it;
 You shew your Spleen and not your Wit.
With a fa la, &c.

II.

If Union and Sincerity
 Have a Pretence to please,
 We Brothers of the MASONRY
 Lay justly claim to these.
 To State Disputes we ne'er give Birth,
 Our Motto Friendship is and Mirth.

With a fal, &c.

III.

Inspiring Virtue by our Rules,
 And in ourselves secure,
 We have Compassion for those Fools
 Who think our Acts impure;
 From Ignorance we know proceeds
 Such mean Opinion of our Deeds.

With a fal, &c.

IV.

Then let us laugh, since we've impos'd
 On those who make a Pother,
 And cry, the *Secret* is disclos'd
 By some false-hearted Brother.
 The mighty *Secret* gain'd, they boast,
 From *Post-Boy*, or from *Flying-Post*.
With a sal, &c.



SONG.

I.

Guardian Genius of our Art Divine
 Unto thy faithful Sons appear;
 Cease now o'er Ruins of the *East* to pine,
 And smile in blooming Beauties here.

II.

Egypt, *Syria*, and proud *Babylon*
 No more thy blissful Presence claim;
 In *Britain* fix thy ever-during Throne,
 Where Myriads do confess thy Name.

III.

The *Sciences* from *Eastern* Regions brought,
 Which after shone in *Greece* and *Rome*,
 Are here in hundred stately *Lodges* taught,
 To which remotest *Brethren* come.

IV.

IV.

Behold what Strength our rising Domes up-
rears

Till mixing with the azure Skies!
Behold what Beauty through the whole ap-
pears,
So wisely built they must surprize.

V.

Nor are we only to these Arts confin'd,
For we the Paths of Virtue trace;
By us Man's rugged Nature is refin'd;
And polish'd into Love and Peace.



S O N G.

I.

A *Mason's* Daughter fair and young,
The Pride of all the Virgin Throng,
Thus to her Lover said:
Tho' *Damon* I your Flame approve,
Your Actions praise, your Person love,
Yet still I'll live a Maid.

II.

None shall untie my Virgin Zone,
But one to whom the *Secret's* known
Of fam'd *Free-Masonry*.
In which the Great and Good combine
To raise, with generous Design,
Man to Felicity.

III.

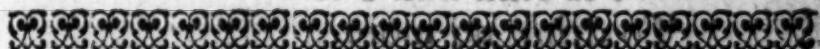
The *Lodge* excludes the Fop and Fool,
The plodding Knave and Party Tool
That Liberty would sell:
The Noble, Faithful, and the Brave
No Golden Charms can e'er deceive,
In Slavery to dwell.

IV.

This said, he bow'd, and went away,
Apply'd, was made without Delay,
Return'd to her again.
The fair one granted his Request,
Conubial Joys their Days have blest;
And may they e'er remain.



We'll bind him o'er



S O N G.

WE have no idle Prating,
Of either *Whig* or *Tory*;
But each agrees
To live at Ease,
And sing or tell a Story.

C H O R U S.

*Fill to him,
To the Brim;
Let it round the Table roll—
The Divine
Tells ye, Wine
Cheers the Body and the Soul.*

II.

We will be Men of Pleasure,
Despising Pride or Party,
Whilst Knaves and Fools
Prescribe us Rules,
We are sincere and hearty.

III.

If any are so foolish
To whine for Courtiers Favour,
We'll

[36]

We'll bind him o'er
To drink no more,
Till he has a better Savour. *Fill, &c.*

IV.

If an accepted Mason
Should talk of High or Low-Church,
We'll set him down,
A shallow Crown,
And understanding no Church. *Fill, &c.*

V.

The World is all in Darkness,
About us they conjecture ;
But little think
A Song and Drink
Succeeds the Masons Lecture. *Fill, &c.*

VI.

Then, Landlord, bring a Hoghead,
And in the Corner place it,
Till it rebound
With hollow Sound,
Each Mason here will face it.

CHORUS.

*Fill to him,
To the Brim ;
Let it round the Table roll.*

*The Divine
Tells ye, Wine
Cheers the Body and the Soul.*

SONG

S O N G.

LET malicious People censure;
 They're not worth a Mason's Answer.
 While we drink and sing,
 With no Conscience sting,
 Let their evil Genius plague 'em,
 And for Mollies Devil take 'em,
 We'll be free and merry,
 Drinking Port and Sherry,
 Till the Stars at Midnight shine,
 And our Eyes with them combine.
 The dark Night to banish;
 Thus we will replenish
 Nature, whilst the Glasses
 With the Bottles passes :
 Brother Mason free,
 Here's to thee, to thee ;
 And let it, let it run the Table round,
 While Envy does the Masons Foes confound;



S O N G



SONG.

SING to the Honour of those,
 Who Baseness and Error oppose;
 Who from Sages and Magi of old
 Have got *Secrets* which none can unfold;
 Whilst thro' Life's swift Career
 With Mirth and good Cheer
 We're Revelling
 And Levelling
 The Monarch, till he
 Says our Joys far transcend
 What on Thrones do attend,
 And thinks it a Glory like us to be Free.

II.

The wisest of Kings pay'd the Way,
 And his Precepts we keep to this Day;
 The most glorious of Temples gave Name
 To *Free Masons*, who still keep their Fame.
 Tho' no Prince did arise
 So great and so wise,
 Yet in falling
 Our Calling

Still

Still bore high Applause.
And tho' Darkness o'er-run
The Face of the Sun,
We Diamond like blaz'd to illumine the Cause.



S O N G.

I.
GRANT me kind Heav'n what I request,
In *Masonry* let me be blest,
Direct me to that happy Place
Where Friendship smiles in ev'ry Face,
Where Freedom and sweet Innocence
Enlarge the Mind and cheer the Sense.

II.

Where sceptred *Reason* from her Throne,
Surveys the *Lodge* and makes us one,
And Harmony's delightful Sway
For ever sheds Ambrosial Day,
Where we blest *Eden's* Pleasures taste,
Whilst balmy Joys are our Repast.

III.

No prying Eye can view us there,
Or Fool or Knave disturb our Cheer.

Our

Our well-form'd Laws set Mankind free,
And give Release to Misery.
The Poor, oppress'd with Woe and Grief,
Gain from our bounteous Hands Relief.

IV.

Our Lodge the social Virtues grace,
And Wisdom's Rules we fondly trace :
Whole Nature open to our View
Points out the Paths we should pursue :
Let us subsist in lasting Peace,
And may our Happiness increase !



S O N G.

I.

Glorious *Craft*, which fires the Mind
With sweet Harmony and Love,
Surely thou wer't first design'd
A Foretaste of the Joys above.

II.

Pleasures always on thee wait ;
Thou reformatest *Adam's* Race ;
Strength and Beauty in thee meet ;
Wisdom's radiant in thy Face.

III.

III.

Arts and Virtues now combine;
 Friendship raises chearful Mirth;
 All united to refine
 Man from grosser Part of Earth.

IV.

Stately Temples now arise
 And on lofty Columns stand :
 Mighty Domes attempt the Skies
 To adorn this happy Land.

II.



SONG



SONG

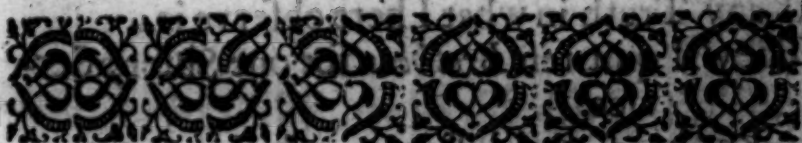
I.

A Health to our *Sisters* let's drink;
 For why should not they
 Be remember'd I pray,
 When of us they so often do think,
 When of us they so often do think.

II.

'Tis they give the chiefest Delight:
 Tho' Wine cheers the Mind,
 And Masonry's kind,
 These keep us in Transport all Night,
 These keep us, &c.





AN EPILOGUE.

By Mr. RAULINS.

*Spoken by Mrs. Horton at the Theatre-Royal
in Drury-Lane.*

WHERE are these *Hydras*? Let me
vent my Spleen;

Are these *Free Masons*? Bless me, these are
Men!

And young, and brisk too; I expected Mon-
sters;

Brutes more prodigious than *Italian* Songsters.

Lord! how Report will iye: How vain's this
pothor;

These look like Sparks who only love each
other.

[Ironically.]

Let easy Faiths on such gross Tales rely;

'Tis false by Rules of Physiognomy;

I'll ne'er believe it, poz, unless I try.

In proper Time and Place there's little doubt,

But one might find their wondrous Secrets out:

I shrewdly guess egad, for all their Shyness,

They'd render *Signs*, and *Tokens* too, of Kind-
ness.

If

If any Truth in what I here observe is,
They'll quit ten *Brothers* for one *Sister's* Service.

But hold, wild Fancy, whither art thou
stray'd?

Where Man's concern'd, alas! how frail is
Maid?

I came to storm, to scold, to rail, to rate;
And, see, the Accuser's turn'd the Advocate!
Say, to what Merits might not I pretend,
Who tho' no Sister, do yet prove your Friend.
Would Beauty thus but in your Case appear,
T'were something, Sirs, to be accepted—there.

[*Shewing the Boxes.*

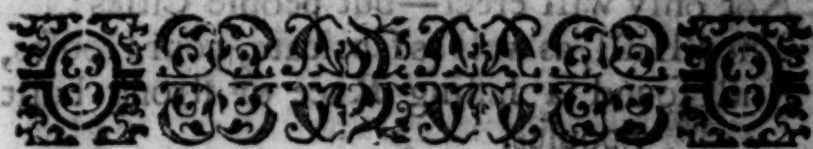
Ladies be gracious to the mystick Arts
And kindly take the generous *Masons* Parts;
Let no loquacious Fop your Joys partake,
He sues for Telling, not for Kissing's Sake;
Firm to their Trust the faithful *Craft* conceal,
They cry no Roast-meat, fare they ne'er so well;
No tell-tale Sneer shall raise the conscious
Blush,

The loyal Brother's *Word* is always—*Hiss*.

What tho' they quote old *Solomon's* Decree,
And vainly boast that through the World
they're free,

With ease you'll humble the presumptuous
Braves,

And kind Regard makes all these free Men
Slaves.



EPILOGUE for the FREE MASONS,
spoken by Mrs. Younger at the Theatre
in Lincoln's-Inn-Fields, April 27, 1732.

WELL Ladies! of the Art of Masonry,
 Altho' I neither am, nor can be free,
 Some of their Signs, perhaps, I may have seen,
 And well I know what 'tis they, sometimes,
 mean;

And therefore I their Advocate appear,
 To tell you—what you'll all be glad to hear.
 What monstrous, horrid Lies do some Folks
 tell us?

Why Masons, Ladies!—are quite clever Fel-
 lows;

They're Lovers of our Sex, as I can witness;
 Nor e'er act contrary to *Moral Fitness*.

If any of ye doubt it, try the Masons;
 They'll not deceive your largest—Expecta-
 tions:

They're able Workmen, and compleatly
 skill'd in

The deepest—Arts and Mysteries of building;
 They'll

They'll build up Families, and, as most fit is,
 Not only will erect—but people Cities :
 They'll fill, as well as fabricate, your Houses,
 And found a lasting Race of strong built
 Spouses.

What's more — you'll find, whenever you
 befriend 'em,

They've *Faith* and *Secrecy* to recommend 'em.

If such their Parts, such, Ladies, is their

Merit,

So great their Skill and Strength, their

Life and *Spirit,*

What Female Heart can be so very hard,

As to refuse them their deserv'd Reward?

Once on a Time, I've heard old Stories say,

Two Mason Gods to *Troy Town* took their

Way;

Arriv'd, and hir'd to work, to work they fell;

Hard was their Task, but executed well :

With more than Human Art, those Heav'n-

ly Powers

Rais'd such prodigious Walls, such swinging

Tow'rs,

As still defy'd all Greece's open Force,

Nor fell, but to let in their *Wooden Horse* :

Gratis they did it, whatso'er was done,

Refus'd their Pay by King *Laomedon* —

They talk of *Mason Kings*, but surely he

was none.

Well

Well was the Craft reveng'd for this Disgrace,
 In *Dryden's Virgil* I can shew the Place,
 That tells us how this God-built Town was
 fir'd,

And in the *Masons Quarrel Troy* expir'd.

Ladies! This Story is well worth your
 Learning —

O hideous! a'n't you all afraid of Burning?

Let it this Truth, in each fair Breast inspire,

That ev'ry Workman's worthy of his Hire:

And sure such Virtue in the present Age is,

None will defraud the *Brethren* of their Wages.

Then treat the Craft, ye Fair! with kind

Regard,

And give 'em, in your Smiles, their *best* Re-
 ward;

Give 'em—to boast, where'er their Art ex-
 tends,

That They and Beauty, from this Hour, are
 Friends.

F I N I S.



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